THE GREATNESS OF THE SOUL,

And unspeakableness of the Loss thereof; with the Causes of the Losing it.

First Preached at *Pinners-Hall*, and now Enlarged, and Published for Good.

By JOHN BUNYAN.

LONDON,

Printed for *Richard Wilde*, at the Sign of the *Map* of the *World* in St. *Paul's-Church-Yard*, MDCXCI.

THE GREATNESS OF THE SOUL,

And unſpeakableneſs of the Loſs thereof, &c.

MARK 8.37.

Or What ſhall a Man give in Exchange for his Soul?

I Have choſen at this time to handle theſe Words among you, and that for ſeveral reaſons, 1. Becauſe the Soul, and the Salvation of it, are ſuch great, ſuch wonderful great things, nothing is a matter of that concern as is, and ſhould be the Soul of each one of you. Houſe and Land, Trades and Honors, Places and Preferments, What are they to Salvation? to the Salvation of the Soul? 2. Becauſe I perceive that this, ſo great a thing, and about which Perſons ſhould be ſo much concerned, is neglected to amazement, and that by the moſt of

Men: Yea, who is there of the many thouſand (that ſit daily under the ſound of the Goſpel) that are concerned, heartily concerned about the Salvation of their Souls? that is concerned, I ſay, as the Nature of the thing requireth. If ever a Lamentation was fit to be taken up in this Age, about, for, or concerning any thing, it is about, for, and concerning this horrid neglect, that every where puts forth it ſelf with reference to eternal Salvation. Where is one Man of a thouſand? yea, Where is there two of ten thouſand that do ſhew by their Converſations public and private, that the Soul, their own Souls are conſidered by them, and that they are taking that care for the Salvation of them as becomes them, to wit, as the weight of the Work, and the Nature of Salvation requireth. 3. I have therefore pitch'd upon this Text at this time; to ſee, if peradventure this Diſcourſe which God ſhall help me to make upon it will awaken you, rouſe you off of your Beds of eaſe, ſecurity, and pleaſure, and fetch you down upon your Knees before him, to beg of him Grace to be concerned about the Salvation of your Souls. And then in the laſt Place, I have taken upon me to do this that I may deliver, if not you, yet my ſelf; and that I may be clear of your Blood, and ſtand quit, as to you, before God, when you ſhall for neglect be damned, and *wail* to conſider that you have loſt your Souls. *When I ſay*, ſaith God to the Wicked, *thou ſhalt ſurely dye*: (a) *and thou the Prophet or Preacher doſt not warning, nor ſpeakeſt to warn the Wicked from his wicked way to ſave his life. The ſame wicked Man ſhall dye in his iniquity: but his blood will I require at thy hand. Yet if thou warn the Wicked, and he turn not from his wickedneſs, nor from his wicked way;*

(a) Ezek. 3. 18, 19.

ſha

all dye in his iniquity, but thou hast delivered thy soul.

Or what shall a Man give in Exchange for his Soul? In my handling of these Words, I shall first speak to the occasion of them, and then to the words themselves.

The occasion of the Words was, for that the People that now were Auditors to the Lord Jesus, and that followed him, did it without that consideration becomes so great a Work: That is, The generality of them that followed him, were not for considering first with themselves, what it was to profess Christ, and what that Profession might cost them. *And when he had call'd the People unto him* (the great multitudes that went with him, Luke 14. 25.) *with his Disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his Cross and follow me.* (*ver.* 34.) Let him first sit down and count up the Cost and the Charge he is like to be at, if he follows me. For following of *me* is not like following of some other Masters. *The Winds sits always in my Face*, and the foaming Rage of the Sea of this World, and the proud and lofty Waves thereof, do continually beat upon the sides of the Bark or Ship that my self, my Cause, and my Followers are in: He therefore that will not run hazzards, and that is afraid to venture a drowning, let him not set foot into this Vessel: *So whosoever doth not bear his Cross, and come after me, he cannot be my Disciple. For which of you intending to build a Tower, sitteth not down first and counteth the Cost, whether he have sufficient to finish it.* Luke 14. 15. 26. 27. 28. 29.

True, To *Reason* this kind of Language tends to waft Water upon weak and beginning Desires, but to *Faith* it makes the things set before us, and the greatness, and the glory of them more apparently ex-

cellent and deſirable. *Reaſon* will ſay, Then who will profeſs Chriſt that hath ſuch courſe entertainment at the beginning? but *Faith* will ſay, Then ſurely the things that are at the End of a Chriſtians race in this World, muſt needs be unſpeakably glorious; ſince whoever hath had but the knowledge and due conſideration of them, have not ſtuck to run hazzards, hazzards of every kind, that they might imbrace and enjoy them. Yea, ſaith *Faith*, it muſt needs be ſo, ſince the Son himſelf, that beſt knew what they were, even, *For the joy that was ſet before him, endured the Croſs, and deſpiſed the ſhame, and is ſet down on the right-Hand of the Throne of God*, Heb. 12. 2.

But, I ſay, There is not in every Man this knowledge of things, and ſo by conſequence not ſuch conſideration as can make the Croſs and ſelf denial acceptable to them for the ſake of Chriſt, and of the things that are where he now ſitteth at the Right-Hand of God (*Col.* 3. 2, 3, 4.) Therefore our Lord Jeſus doth even at the beginning give to his followers this inſtruction. And leſt any of them ſhould take diſtaſte at his Saying, he preſenteth them with the conſideration of three things together: namely, The *Croſs*, the Loſs of *Life* and the *Soul*; and then reaſoneth with them for the ſame, ſaying, Here is the *Croſs*, the *Life* and the *Soul*. 1. The *Croſs*, and that you muſt take up, if you will follow me. 2. The *Life*, and that you may ſave for a time, if you caſt me off. 3. And the Soul, which will everlaſtingly periſh if you come not to me, and abide not with me. Now conſider what is beſt to be done, will you take up the Croſs, come after me and ſo preſerve your Souls from periſhing? or will you *ſhun* the Croſs to ſave your lives, and ſo run the danger of eternal damnation? Or, as you have it in *John* (will you *love* your life till you *loſe* it? or will you hate your life and *ſave* it)

He

that loveth his life shall lose it, and he that hateth his life in this World shall keep it unto life eternal, John 12. 25. As who should say, He that *loveth* a temporal life, he that so loveth it, as to shun the profession of Christ to save it, shall lose it upon a worse account, than if he had lost it for Christ and the Gospel; but he that will set light by it for the love that he hath to Christ, *shall keep it unto life Eternal.*

Christ having thus discoursed with his followers about their denying of themselves, their taking up their Cross and following of him: doth in the next place put the Question to them, and so leaveth it upon them for ever, saying, *For what shall it profit a man, if he shall gain the whole World, and lose his own soul?* (ver. 36) As who should say, I have bid you take heed that you do not lightly, and without due consideration, enter into a profession of me and of my Gospel (for he that without due consideration shall begin to profess Christ, will also without it forsake him, turn from him, and cast him behind his back) and since I have even at the beginning laid the consideration of the *Cross* before you, it is because you should not be surprized and overtaken *by it* unawares, and because you should know that to draw back from me after you have laid your hand to my Plough will make you (*b*) *unfit for the Kingdom of Heaven.* Now since this is so, there is no less lies at stake than Salvation, and Salvation is worth all the World, yea, worth ten thousand Worlds, if there should be so many: And since this is so also it will be your wisdom to begin to process the Gospel with expectation of the Cross and tribulation for to *that* are my Gospellers in this World *appointed*: (*c*) And if you begin thus and *hold it*, the Kingdom and Crown shall be yours: for

(*b*) Luke 10. 62. (*c*) 2 Thes. 3. 3.

as God counteth it a righteous thing to recompence tribulation to them that trouble you, so to you who are troubled and endure it, for we count them happy, says *James*, that endure, *Jam.* 1. 12. and 5. 11.) rest with Saints, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, to take vengeance on them that know not God, and that obey not the Gospel, &c. And if no less lies at stake than Salvation then is a Man's Soul and his all at the stake: and if it be so, What will it profit a Man, if by forsaking of me he should get the whole World? *For what shall it profit a Man, if he shall get the whole World, and lose his own Soul?*

Having thus laid the Soul in one ballance, and the World in the other, and affirmed that the Soul outbids the whole World, and is incomparably for value and worth beyond it; in the next place, he descends to a second question (which is that I have chosen at this time for my Text) saying, *Or what shall a Man give in exchange for his Soul?*

In these Words we have first a supposition, and such an one as standeth upon a double bottom.

The Supposition is this, That the Soul is capable of being lost, or thus, *'tis possible for a Man to lose his Soul.* The double bottom that this supposition is grounded upon, is, 1. A Man's ignorance of the worth of his Soul, and of the danger that it is in: And the second is, for that Men commonly do set an higher price upon present ease and enjoyments than they do upon eternal Salvation. The last of these doth naturally follow upon the first; for if Men be ignorant of the value and worth of their Souls, as by Christ in the Verse before is implyed; what should hinder but that Men should set an higher esteem upon that with which their carnal desires are taken, then upon that about which they are not concerned, and of which they know not the worth. But

But again, As *this* by the Text is clearly supposed, so there is also *something* implied; namely, *That it is impossible to possess some Men with the worth of their Souls, until they are utterly and everlastingly lost. What shall a Man give in exchange for his Soul?* That is, Men, when their Souls are lost, and shut down under the Hatches in the Pits, and Hells, in endless perdition and destruction: Then they will see the worth of their Souls, then they will consider what they have lost, and truly not till then. This is plain, not only to sense, but by the natural scope of the words, *What shall a Man give in exchange for his Soul?* Or what would not those that are now for sin made to see themselves lost, by the light of Hell Fire (for some will never be convinced that they are lost, till with rich *Dives* they see it in the light of Hell Flames:) I say, what would not such, if they had it, (*d*) give in exchange for their immortal Souls, or to recover them again from that place and torment?

1. The first is, *That the loss of the Soul is the highest, the greatest Loss; a Loss that can never be repaired or made up. What shall a Man give in exchange for his Soul?* that is, to recover or redeem his lost Soul to liberty.

I shall observe two Truths in the Words.

2. The second Truth is this, *That how unconcerned and careless soever some now be, about the Loss or Salvation of their Souls: yet the day is coming* (but it will then be too late) *when Men will be willing, had they never so much, to give it all in exchange for their Souls.* For so the Question implies, *what shall a Man give in exchange for his Soul?* What would he not give? What would he not part with at that day; the day in which he shall see himself damned, if he had it, in exchange for his Soul?

(*d*) Luke 16. 22, 23.

The firſt Obſervation or truth drawn from the words is cleared by the Text, *what ſhall a Man give in exchange for his Soul?* That is, There is not any thing, nor all the things under Heaven, were they all in one Man's Hand, and all at his diſpoſal, that would go in exchange for the Soul, that would be of value to fetch back one loſt Soul, or that would certainly recover it from the confines of Hell. (e) *The redemption of the Soul is precious, it ceaſeth for ever.* And what ſaith the words before the Text but the ſame; *For what ſhall it profit a Man, if he ſhall gain the whole World, and loſe his own Soul?* What ſhall profit a Man that has loſt his Soul? nothing at all, though he hath by that Loſs gained the whole World; for all the World is not worth a Soul, not worth a Soul in the Eye of God, and judgment of the Law. And it is from this conſideration that good *Eliku* cautioneth *Job* to take heed, *becauſe there is wrath* (ſaith he) *beware, leſt he take thee away with his ſtroke: then a great Ranſom cannot deliver thee. Will he eſteem thy Riches? no not Gold, nor all the Forces of Strength,* Job 36. 18, 19. *Riches* and *Power*, What is there more in the World, for Money anſwereth all things? that is, *all* but Soul-concerns: it can neither be a price for Souls while here, nor can that with all the Forces of Strength recover one out of Hell Fire.

Coll. 1. So then, The firſt Truth drawn from the Words ſtands firm; namely, *That the Loſs of the Soul is the higheſt, the greateſt Loſs, a Loſs that can never be repaired or made up.*

In my diſcourſe upon this ſubject, I ſhall obſerve this method:

I. I ſhall ſhew you what the Soul is.

II. I ſhall ſhew you the greatneſs of it.

(e) Pſal. 49. 8.

III. I

III. I ſhall ſhew you what it is to loſe the Soul.

IV. I ſhall ſhew you the cauſe for which Men loſe their Souls, and by this time the Greatneſs of the Loſs will be manifeſt.

1. *I ſhall ſhew you what the Soul is*, both as to the various names it goes under, as alſo by deſcribing of it by its powers and properties, though in all I ſhall be but brief, for I intend no long diſcourſe.

1. The *Soul* is often called the *Heart* of Man, or that, in and by which things to either good or evil have their riſe: thus deſires are of the Heart or Soul, yea before deſires, the firſt conception of good or evil are in the Soul, the Heart. The Heart underſtands, wills, affects, reaſons, judges, but theſe are the faculties of the Soul; wherefore Heart and Soul, are often taken for one and the ſame. (*f*) *My Son, give me thy Heart. Out of the Heart proceedeth evil thoughts*, &c.

2. The *Soul* of Man is often called the *Spirit* of a Man: becauſe it not only giveth Being, but life to all things and actions in, and done by him. Hence Soul and Spirit are put together as to the ſame action. (*g*) *With my Soul have I deſired thee in the night; yea, with my Spirit within me will I ſeek thee early*: when he ſaith, *yea with my Spirit I will ſeek thee*; he explaineth not only with what kind of deſires he deſired God, but with what principal matter his deſires were brought forth: It was with my Soul, ſaith he, to wit, With my Spirit within me. So that of *Mary*, *My Soul*, ſaith ſhe, *doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour*: not, that Soul and Spirit are in this place to be taken for two ſuperiour Powers in Man: but the ſame great Soul is

(*f*) Prov. 23. 26. Mat. 15. 19. 1 Pet. 3. 15. Pſ. 26. 6.
(*g*) Iſa. 26. 9.

here

here put under two names or terms, to shew that it was the principal part in *Mary*, to wit, her Soul that magnified God, even that part that could *spirit*, and put *life* into her whole self to do it. Indeed sometimes *Spirit* is not taken so largely, but is confined to some one power or faculty of the Soul; (*b*) *As the Spirit of my Understanding; and be renewed in the Spirit of your Mind*; and sometimes by Spirit, we are to understand other things, but many times by *Spirit* we must understand the *Soul*, and also by *Soul* the *Spirit*.

3. Therefore by *Soul* we understand the Spiritual, the best, and most noble part of Man, as distinct from the Body, even *that* by which we understand, imagine, reason, and discourse. And indeed (as I shall further shew you presently) the Body is but a poor empty Vessel, without this great Thing, called the *SOUL* (*i*) *The Body without the Spirit or Soul, is dead*, or nothing but a clod of dust (her Soul departed from her, for she died.) It is therefore the chief and most noble part of Man.

4. The Soul is often called the Life of Man, not a Life of the same Stamp and Nature of the Bruit: for the Life of Man, that is, of the rational Creature, is that, as he is such, wherein, consisteth and abideth the Understanding, and Conscience, &c. Wherefore then a Man dieth, or the Body ceaseth to act, or live in the exercise of the thoughts, which formerly used to be in him: When the Soul departeth, as I hinted even now, her Soul departed from her, for she died; and as another good Man saith, (*k*) *In that very day their thoughts perish*, &c. The first Text is more emphatical: *Her Soul was in departing* (for she dyed.) There is a Soul of a Beast, a Bird, &c. but the

(*b*) Job 20. 3. (*i*) Jam. 2. 26. (*k*) Ps. 146. 4.

Soul

Soul of a Man is another thing: it is his Underſtanding, and Reaſon, and Conſcience, &c. And this Soul, when it departs, he dies. Nor is this life, when gone out of the Body annihilate, as is the Life of a Beaſt; no, this in it ſelf is immortal, and has yet a Place and Being when gone out of the Body it dwelt in; yea, as quick, as lively is it in its Senſes, if not far more abundant than when it was in the Body; but I call it the Life, becauſe ſo long as that remains in the Body, the Body is not dead. And in this ſenſe it is to be taken where he ſaith, *He that loſeth his life for my ſake, ſhall ſave it unto life eternal*: And this is the Soul that is intended in the Text, and not the Breath, as in ſome other places is meant. And this is evident, becauſe the Man has a Being, a ſenſible Being, after he has loſt the Soul; I mean not by the Man, a Man in this World, nor yet in the Body or in the Grave; but by Man we muſt underſtand either the Soul in Hell, or Body and Soul there after the Judgment is over. And for this the Text alſo is plain, for therein we are preſented with a Man ſenſible of the damage that he has ſuſtained by loſing of his Soul: *What ſhall a Man give in exchange for his Soul?* But,

5. The *whole Man* goeth under this denomination: Man conſiſting of Body and Soul, is yet called by that part of himſelf, that is moſt chief and principal. (*l*) *Let every Soul* (that is, let every Man) *be ſubject to the higher Powers. Then ſent* Joſeph, *and called his Father* Jacob *to him, and all his Kindred, threeſcore and fifteen Souls*, Acts 7. 14. By both theſe, and ſeveral other places, the whole Man is meant, and is alſo ſo to be taken in the Text; for whereas here he ſaith, *What ſhall it profit a Man, if he ſhall gain the*

(*l*) Rom. 13. 1.

th

the whole World and lose his own Soul? 'Tis said elsewhere, (*m*) *For what is a Man advantaged if he shall gain the whole World and lose HIMSELF?* and so consequently, or, *What shall a Man give in exchange (for* himself) *for his Soul?* his Soul when he dyes, and Body and Soul in and after Judgment?

6. The *Soul* is called *Good Man's Darling*. (*n*) *Deliver Lord* (said *David*) *my Soul from the Sword, my Darling, from the Power of the Dog*: So again in another place he saith, (*o*) *Lord how long wilt thou look on, rescue my Soul from destruction, my darling from the Power of the Lyons?* My *darling*, this Sentence must not be applied universally, but only to those in whose Eyes their *Souls*, and the redemption thereof is precious. My *Darling*, most Men do by their actions say of their *Soul*, my drudge, my slave; nay, thou slave to the Devil and Sin: for what sin, what lust, what sensual and beastly lust is there in the World, that some do not cause their *Souls* to bow before and yield unto? But *David* here, as you see, calls it his *Darling*, or his choice and most excellent thing; for indeed the *Soul* is a choice thing in it self, and should, were all wise, be every Man's darling or chief treasure. And that it might be so with us, therefore our Lord Jesus hath thus expressed the worth of the *Soul*, saying, *What shall a Man give in exchange for his Soul?* But if this is true, one may see already what misery he is like to sustain, that has, or shall lose his *Soul*; he has lost his *Heart*, his *Spirit*. his *best* Part, his Life, his *darling*, *himself*, his whole self, and so in every sense, his *all*: *And now what shall a man*, What would a Man, But what can a Man that has thus lost his *Soul*, himself, and his all, *give in exchange for his Soul?* Yea, What shall the Man that has sustained this Loss

(*m*) Luk. 9. 25. (*n*) Ps. 22. 20. (*o*) Ps. 35. 17.

do

to recover all again, since this Man, or the Man but under this Question, must needs be a Man that is gone from hence, a Man that is cast in the judgment, nd one that is gone down the Throat of Hell?

But to pass this, and to proceed: I come next to lescribe the *Soul* unto you, by such things as it is set out by in the Holy *Scriptures*, and they are in general hree.

I. The (*p*) *Powers* of the *Soul.*

II. The *Senses*, the *Spiritual Senses* of the *Soul.*

III. The *Passions* of the *Soul.*

1. We will discourse of the *Powers*, I may call hem the Members of the *Soul*; for as the Members f the Body being many, do all go to the making up f the Body, so these do go to the compleating of the oul.

1. There is the *Understanding*; which may be ermed the Head, because in that is placed the Eye f the *Soul*: and this is that which, or by which the *oul* discerneth things that are presented to it, and hat either by God, or *Satan*: This is that by which Man conceiveth, and apprehendeth things so deep nd great that cannot by Mouth, or Tongue, or Pen e expressed.

2. There is also belonging to the *Soul*, the *Conience*, in which I may say is placed the seat of Judgnent; for as by the Understanding things are let in o the *Soul*, so by the Conscience the evil or good f such things are tryed, especially when in the.

3. Place the *Judgment*, which is another part of his noble Creature, has passed, by the light of the *nderstanding*, his verdict upon what is let in to the oul.

(*p*) Of the Powers or Faculties of the Soul.

4. There

4. There is as alſo the *Fancy* or *Imagination*, another part of this great thing the *Soul*; and a moſt curious thing this *Fancy is*: It is that which preſenteth to the Man the *idea*, *form* or *figure* of that, or any of thoſe things wherewith a Man is frighted or taken, pleaſed or diſpleaſed. And,

5. The *mind* (another part of the Soul) is that unto which this *Fancy* preſenteth its things to be conſidered of, becauſe, without the *mind* nothing is entertained in the *Soul*.

6. There is the *memory* too, another part of the *Soul*; and that may be called the *Regiſter* of the *Soul*: for it is the *memory* that receiveth and keepeth in remembrance what has paſſed, or has been done by the Man, or attempted to be done unto him: And in this part of the *Soul*, or from it will be fed the Worm that dyeth not when Men are caſt into Hell; alſo from this Memory will flow that peace at the day of Judgment, that *Saints* ſhall have in their ſervice for Chriſt in the World.

7. There are the *Affections too*, which are as I may call them, the Hands and Arms of the *Soul*; for they are they that take hold of, receive and embrace what is liked by the *Soul*: And it is a hard thing to make the Soul of a Man caſt from it what its *affections* cleave to and have imbraced. Hence the *Affections* are called for, when the Apoſtle bids Men (*q*) *ſeek the things above*; *ſet your Affections upon them*, ſaith he: or as you have it in another place, *Lay hold of them*; for the Affections are as hands to the Soul, and they by which it faſteneth upon things.

8. There is the *Will*, which may be called the *Foot* of the Soul, becauſe by that the Soul, yea, the whole

(*q*) Col. 3.

Man

Man is carried, hither and thither, or elſe held back, and kept from moving.

Theſe are the golden Things of the Soul; though in carnal Men they are every one of them made uſe of in the Service of *Sin* and *Satan*. For the *Unbelieving* are throughout impure, as is manifeſt, becauſe their (*r*) *Mind* and *Conſcience* (two of the Maſter-pieces of the Soul) are defiled: for if the moſt potent Parts of the Soul are ingaged in *their* ſervice, what think you, do the more inferior do? But I ſay, ſo it is, the more is the pity: nor can any help it, *This work ceaſeth for ever*, unleſs the great God who is over all, and that can Souls, ſhall himſelf take upon him to ſanctifie the Soul, and to recover it, and perſwade it to fall in love with another Maſter.

But I ſay, What is Man, without this Soul, or (*ſ*) wherein lieth his preeminence over a Beaſt? no where that I know of: For both (as to Man's Body) go to one place, only the Spirit or Soul of a Man goes upward, to wit, to God that gave it, to be by him diſpoſed of with reſpect to things to come, as they have been and have done in this life. But,

2. I come in the next place (*t*) to deſcribe the Soul by its *Senſes*, its *ſpiritual Senſes*, for ſo I call them: for as the Body hath Senſes partaining to it, and as it can ſee, hear, ſmell, feel and taſte, ſo can the Soul; I call therefore theſe the Senſes of the Soul, in oppoſition to the Senſes of the Body, and becauſe the Soul is the Seat of all ſpiritual Senſe, where ſupernatural things are known and enjoyed; not that the Soul of a natural Man is ſpiritual in the Apoſtles ſenſe, for ſo none are, but thoſe that are born from

(*r*) Tit. 1. 15. (*ſ*) Eccl. 3. 19, 20, 21. (*t*) Of the Senſes of the Soul.

above

above, nor (u) they ſo always neither. But to go forward.

1. Can the Body *ſee*? Hath it eyes? ſo hath the Soul. *The Eyes of the Underſtanding* (w) *being enlightned.* As then the Body can ſee Beaſts, Trees, Men, and all viſible things, ſo the Soul can ſee God, Chriſt, Angels, Heaven, Devils, Hell, and other things that are inviſible, nor is this property only peculiar to the Souls that are illuminated by the Holy Ghoſt; for the moſt carnal Soul in the World ſhall have a time to ſee theſe things, but not to its comfort; but not to its joy, but to its endleſs woe and miſery, it dying in that condition. *Wherefore Sinner,* (x) *ſay not thou, I ſhall not ſee him, for Judgment is before him, and he will make thee ſee him.*

2. Can the Body *hear,* (y) hath it *ears*? ſo hath the Soul (See *Job* 4. 12, 13.) It is the Soul, not the Body, that hears the Language of things inviſible. 'Tis the Soul that hears *God* when he ſpeaks in and by his Word and Spirit, and 'tis the Soul that hears the *Devil* when he ſpeaks by his illuſions and temptations. True, there is ſuch an Union between the Soul and the Body, that oft-times if not always, that which is heard by the *Ears* of the Body, doth influence the Soul, and that which is heard by the Soul, doth alſo influence the Body; but yet as to the Organ of Hearing, the Body hath one of his *own* diſtinct from that of the Soul, and the Soul can hear and regard even then when the Body doth not, nor cannot. As in time of ſleep, deep ſleep and trances, when the Body lyeth by as a thing that is uſeleſs. *For God ſpeaks once,* (z) *yea twice, yet Man* (as to his Body) *perceiveth it not. In a Dream, in a Viſion of the Night,*

(u) Cor. 3. 1, 2, 3. (w) Eph. 1. 18. Of Sight. (x) Job. 35. 14. (y) Of hearing. (z) Job. 33. 14, 15, 16.

when

when deep sleep falleth upon Men, in slumbrings upon the Bed. Then openeth he the Ears of Men and sealeth their instruction, &c. this must be meant of the Ears of the Soul, not of the Body; for that at this time, is said to be in deep sleep; moreover, this hearing, it is a Hearing of Dreams and the Visions of the Night. *Jeremiah* (*a*) also tells us, *That he had the rare and blessed Visions of God in his sleep*; and so doth *Daniel* too, by the which they were *greatly comforted and refreshed*: but that could not be, was not the Soul also capable of hearing? * *I heard the Voice of his words* (said *Daniel*) *and when I heard the Voice of his words, I was in a deep sleep on my face, and my face toward the Ground.*

3. As the Soul can *see* and *hear*, so it can (*b*) *taste* and *relish*, even as really as doth the Palate belonging to the Body. But then the thing so tasted must be that which is suited to the Temper and Palate of the Soul. The Souls taste lyeth not in, nor is exercised about meats, the Meats that are for the Body. Yet the Soul of a Saint can taste (*c*) and relish God's word, and doth oft-times find it *sweeter* than Honey, *nourishing* as Milk, and *strengthning* like to strong Meat. The Soul also of Sinners and of those that are unsanctified, can taste and relish, though not the Things now mentioned, yet things that agree with their fleshly minds. and with their polluted and defiled, and vile affections. They can relish and taste that which delighteth them; yea they can find Soul-delight in an Ale-house, a Whore-house, a Play-house. Ay, they find pleasure in the vilest things, in the things most offensive to God, and that are

(*a*) Jer. 31. 26. * Dan. 10. 8, 9. (*b*) Of tasting. (*c*) Heb. 6. 5. Ps. 19. 10. 1 Pet. 2. 1, 2, 3. Heb. 5. 12, 13, 14.

most

moſt deſtructive to themſelves: This is evident to ſenſe, and is proved by the daily practice of Sinners. Nor is the Word barren as to this; *They feed on aſhes,* (*d*) *they ſpend their Money for that which is not Bread,* yea, they eat and ſuck *ſweetneſs* out of ſin, *They eat up the Sin of my People as they eat Bread.*

4. As the Soul can *ſee, hear* (*e*) and *taſte,* ſo it can *ſmell,* and bring refreſhment to it ſelf that way. Hence the Church ſaith, (*f*) *Her Fingers dropped with ſweet ſmelling Myrrh*: and again, ſhe ſaith of her beloved, *That his Lips dropped ſweet ſmelling Myrrh.* But how came the Church to underſtand this, but becauſe her Soul did ſmell that in it, that was to be ſmelled in it, even in his word and gracious viſits. The poor World indeed cannot ſmell, or ſavour any thing of the good and fragrant ſcent and ſweet that is in Chriſt: but to them that believe, *His name* (*g*) *is as an oyntment poured fourth, and therefore the Virgins love him.*

5. As the Soul can ſee, taſte, hear, and ſmell, (*h*) ſo it hath the ſenſe of *feeling,* as quick and as ſenſible as the Body: He knows nothing that knows not this; he whoſe Soul is paſt feeling, has his Conſcience ſeared with an hot Iron. Nothing ſo ſenſible as the Soul, nor *feeleth* ſo quickly the Love and Mercy, or the Anger and Wrath of God. Ask the awakened Man, or the Man that is under the Convictions of the Law, *If he doth not feel?* and he will quickly tell you, That he faints and dyes away by reaſon of God's hand and his wrath that lyeth upon him: read the firſt eight Verſes of the 38*th. Pſal.* (if thou knoweſt nothing of what I have told thee by experience)

(*d*) Iſa. 44. 20 & 55. 2. Hoſ. 4. 8. (*e*) Of Smelling. (*f*) Cant. 5. 5. 13. (*g*) Cant. 1. 3. (*h*) Of feeling. Eph. 4. 18, 19. 1 Tim. 4. 2.

and

and there thou ſhalt hear the Complaints of one whoſe Soul lay at preſent under the Burthen of guilt, and that cryed out that without help from Heaven, he could by no means bear the ſame. They alſo that know what the Peace of God means, and what an eternal weight there is in Glory, know well that the Soul has *the ſenſe of feeling*, as well as the ſenſe of ſeeing, hearing, tafting and ſmelling: but thus much for the ſenſes of the Soul.

Thirdly, I come in the next place to deſcribe the Soul, *by the Paſſions of the Soul.* The Paſſions of the Soul, I reckon, are theſe and ſuch like: to Wit, Love, Hatred, Joy, Fear, Grief, Anger, &c. * And theſe Paſſions of the Soul are not therefore good, nor therefore evil, becauſe they are the Paſſions of the Soul: but are made ſo by two things, to wit, Principle and Object. The Principle I count that from whence they flow, and the Object that upon which they are pitched. To explain my ſelf,

1. For that of *Love*, This is a ſtrong Paſſion, the Holy Ghoſt ſaith, (*i*) *'Tis ſtrong as Death, and cruel as the Grave.* And it is then good, when it flows from Faith, and pitches it ſelf upon God in Chriſt as the Object; and when it extendeth it ſelf to all that is good, whether it be the good Word, the good Work of grace, or the good Men that have it, and alſo to their good lives. But all *Soul-love* floweth not from this principle, neither hath *theſe* for its object. How many are there that *make* the Object of their *Love*, the moſt vile of Men, the moſt baſe of things, becauſe it flows from vile Affections, and from the Luſts of the Fleſh? God and Chriſt, good Laws, and good Men, and their holy lives, they cannot abide, becauſe their love wanteth

* Of the Paſſions of the Soul, (*i*) Of Love, Cant. 8 6, 7.

a Prin-

a Principle that ſhould ſanctifie it in its firſt motion and that ſhould ſteer it to a goodly Object, but that is the firſt.

2. There is (*k*) *Hatred*, which I count another *Paſſion* of the Soul: And this, as the other, is good or evil, as the Principle from whence it flows, and the Object of it are. *Ye that* (*l*) *love the Lord, hate evil*: then therefore is this paſſion good, when it ſingleth out from the many of things that are in the World that one filthy thing called *Sin*, and when it ſetteh it ſelf, the Soul, and the whole Man againſt it, and ingageth all the Powers of the Soul to ſeek and inven its ruine: But alas, where ſhall this *Hatred* be found? What Man is there whoſe Soul is filled with his paſſion, thus ſanctified by the Love of God, and that makes ſin which is God's enemy, the only object of its indignation? How many be there, I ſay, whoſe *hatred* is turned another way, becauſe of the malignity of their minds.

They hate (*m*) *Knowledge.*
They hate *God.*
They hate the *Righteous.*
They hate God's *ways.*

And all is becauſe the Grace of final fear is not the Root and Principle from whence their hatred flows: *For the Fear of the Lord is to hate evil*; wherefore where this grace is wanting for a Root in the Soul there it muſt of neceſſity ſwerve in the letting out of this *paſſion*, becauſe the Soul where grace is wanting is not at liberty to act ſimply, but is byaſſed by the Power of Sin, that while grace is abſent, is preſent in the Soul.

(*k*) Of Hatred. (*l*) Pſ. 97. 10. (*m*) Prov. 1. 2. Deut. 7. 10. 2 Chr. 19. 2. Pſ. 34. 21. Prov. 29. 10. Job 21. 14. Mal. 3. 14. Prov. 8. 12.

An

And hence it is, that this Passion (which when acted well, is a Vertue) is so abused and made to exercise its force against that for which God never ordained it, nor gave it license to act.

3. Another Passion of the Soul is (*n*) *joy*, and when the Soul rejoyceth not in iniquity, *but rejoyceth in the* (*o*) *Truth*. This Joy is a very strong Passion, and will carry a Man through a world of difficulties: 'tis a Passion that beareth up, that supporteth and strengtheneth a Man, let the Object of his joy be what it will. 'Tis this that maketh the Soul *fat* in goodness, if it have its object accordingly, and that which makes the Soul bold in wickedness, if it indeed doth rejoyce in iniquity.

4. Another passion of the Soul is (*p*) *Fear*, natural *fear* (for so you must understand me of all the Passions of the Soul, as they are considered simply, and in their own nature.) And as it is with the other Passions, so it is with this, it is made good or evil in its acts, as its principle and objects are; when this passion of the Soul is good, then it springs from sense of the greatness and goodness, and Majesty of God; also God himself is the object of this fear; *I will* (*q*) *forewarn you* (says Christ) *whom ye shall fear, Fear him that can destroy both Body and Soul in Hell, yea, I say unto you, fear him*: But in all Men this passion is not regulated and governed by these Principles and Objects; but is abused and turned through the Policy of Satan, quite into another channel. It is (*r*) made to fear Men, to fear Idols, to fear Devils and Witches, yea it is made to fear all the fooliſh, ridiculous and apiſh Fables, that every old Woman or

(*n*) Of Joy. (*o*) 1 Cor. 13. 6. (*p*) Of Fear. (*q*) Mat. 10. 28. Luk. 12. 5. (*r*) Numb. 41. 9. 2 Kings 17. 38. 7.

athei-

Atheiſtical Fortune-teller, has the Face to drop before the Soul. But fear is another paſſion of the Soul.

5. Another paſſion of the Soul is *Grief*, (*s*) and it as thoſe aforenamed, acteth even according as it is governed. When holineſs is lovely and beautiful to the Soul, and when the Name of Chriſt is more precious than life, then will the Soul ſit down and be afflicted, becauſe Men keep not God's Law. *I beheld* (*t*) *the Tranſgreſſors and was grieved, becauſe they kept not thy word*: So Chriſt, he looked round about with anger, *Being grieved for the* (*u*) *hardneſs of their hearts*. But it is rarely ſeen that this *paſſion* of the Soul is thus exerciſed. Almoſt every body has other things for the ſpending of the heat of this paſſion upon: Men are *grieved* that they thrive no more in the World; *grieved* that they have no more carnal, ſenſual and worldly honour; *grieved* that they are ſuffered no more to range in the Luſts and Vanities of this life: but all this is becauſe the Soul is unacquainted with God, ſees no beauty in holineſs, but is ſenſual and wrapt up in clouds and thick darkneſs.

6. And laſtly, There is (*w*) *Anger*, which is another paſſion of the Soul: And that as the reſt, is extended by the Soul, according to the Nature of the Principle by which it is acted, and from whence it flows. And in a word, to ſpeak nothing of the fierceneſs and power of this paſſion, it is then curſed when it breaketh out beyond the bounds that God hath ſet it, the which to be ſure it doth when it ſhall by its fierceneſs or irregular motion, run the Soul into ſin. Be *angry and* (*x*) *ſin not*, is the Limitation wherewith God hath bounded thi

(*s*) Of Grief. (*t*) Pſal. 119. 158. (*u*) Mark. 3. 5.
(*w*) Of Anger. (*x*) Eph. 4. 26, 27.

paſſion

aſſion: and whatever is more than this, is a giing place to the Devil.

And one reaſon among others, Why the Lord doth ſtrictly ſet this bound, and theſe limits to *anger*, for that it is ſo furious a Paſſion, and for that it ill ſo quickly ſwell up the Soul with ſin, as they ſay, Toad ſwells with its poiſon. Yea, it will in a moment o tranſport the Spirit of a Man, that he ſhall quickly orget himſelf, his God, his Friend and all good ule: but my buſineſs is not now to make a Coment upon the Paſſions of the Soul, only to ſhew ou that there are ſuch, and alſo which they are.

And now from this deſcription of the Soul, what ollows but to put you in mind what a noble, powerul, lively, ſenſible thing *the Soul is*, that by the ext is ſuppoſed may be loſt, through the heedleſneſs, or careleſneſs, or flaviſh fear of him whoſe Soul is; and alſo to ſtir you up to that care of, and laour after the Salvation of your Soul, as becomes the Weight of the Matter; if the Soul were a trivial Thing, or if a Man though he loſt it, might yet himſelf be happy, it were another matter: but the oſs of the Soul is no ſmall loſs, nor can that Man hat has loſt his Soul, had he all the World, yea the whole Kingdom of Heaven in his own power, be but n a moſt fearful and miſerable condition: but of theſe hings more in their place.

Having thus given you a Deſcription of the (*y*) Soul, what it is: I ſhall in the next place ſhew you he *Greatneſs* of it: And the firſt thing that I ſhall

(*y*) Of the greatneſs of the Soul when compared with the Body.

take occaſion to make this manifeſt by, will be ſhewing you the Diſproportion that is betwixt ſ and the *Body*: And I ſhall do it in theſe followi particulars,

1. The Body is called (z) the *Houſe* of the ſo an *Houſe* for the *Soul* to dwell in. Now every bo knows that the *Houſe* is much inferior to him, wh by God's Ordinance is appointed to dwell therei that it is called the *Houſe* of the *Soul*, you find *Paul* to the *Corinthians*; *For* (a) *we know*, ſaith h *if our earthly Houſe of this Tabernacle were diſſolve we have a Building of God, an Houſe not made wi hands, eternal in the Heavens.* We have then an *Hou* for our *Soul* in this world, and this *Houſe* is t *Body*, for the Apoſtle can mean nothing elſe: ther fore he calls it an *earthly Houſe*. If our *earthly Houſ Our Houſe*. *But who doth be perſonate, if be ſays, Th is an Houſe for the Soul*: for the Body is part of h that ſays, *Our Houſe*?

In this manner of Language he perſonates his ſ with the *Souls* of the reſt that are ſaved; and th to do, is common with the Apoſtles, as will be eaſi diſcerned by them that give attendance to Readin Our *earthly Houſes*; or as *Job* ſaith, (b) *Houſes Clay*, for our Bodies are Bodies of Clay: *your r membrances are like unto aſhes; your bodies are bodies clay*. Indeed he after maketh mention of an Hou in Heaven, but that is not it about which he no ſpeaks; now he ſpeaks of this *earthly* Houſe whi *we* have, *we*, our *Souls*, to dwell in, while on th ſide Glory, where the *other* Houſe ſtands, as rea prepared for us when we ſhall flit from this to tha or in caſe this ſhould ſooner, or later be diſſolve

(z) The Body an Houſe for the Soul. (a) 2 Cor. 5. (b) Job. 4. 19. ch. 13. 12.

B

ut that is the *firſt*, The Body is compared to the louſe, but the *Soul* to him that inhabiteth the Houſe: herefore as the *Man* is more noble than the *Houſe* e dwells in, ſo is the *Soul* more noble than the *Body*. nd yet alas, with grief be it ſpoken, How common it for Men to ſpend all their care, all their time, ll their ſtrength, all their wit, and parts for the *ody* and its honour and preferment, even as if the *oul* were ſome poor, pitiful, ſorry, inconſiderable nd under-thing, not worth the thinking of, or not orth the caring for. But,

2. (*c*) The *Body* is called the *Clothing*, and the *Soul* hat which is *clothed* therewith. Now every body nows that the *Body is more than Rayment*, even carnal ſenſe will teach us this: But read that pregnant lace; *For we that are in this Tabernacle do groan, being urdened* (that is with mortal fleſh) *not for that we ould be unclothed, but clothed upon, that mortality ight be ſwallowed up of life.* Thus the greatneſs of he Soul appears in the preference that it hath to the *ody*: The *Body* is its *Raiment*. We ſee that above all reatures, *Man*, becauſe he is the moſt noble among ll viſible Ones, has for the adoring of his Body, that more abundant comelineſs: 'tis the *Body* of Man, not f *Beaſt* that is clothed with the richeſt Ornaments; ut now what a thing is the Soul! that the Body it elf muſt be its cloathing! no ſuit of apparel is by God *thought good enough for the Soul*, but that which is ade by God himſelf, and that is that curious thing he Body. But oh! how little is this conſidered, amely, *The greatneſs of the Soul*: 'Tis the Body, the *cloaths*, the ſuit of Apparel that our fooliſh fancies re taken with: not at all conſidering the richneſs

(*c*) The Body clothing for the Soul. Luke 12. 23. 2 Cor. 5. 2, 3, 4.

and excellency of that great and more noble part the Soul; for which the *Body* is made a *Mantle* to wrap it up in; a Garment to cloth it withal. If a Man gets a rent in his Cloths, it is little in compariſon of a rent in his Fleſh; yea, he comforts himſelf when he looks on *that* rent, ſaying, thanks be to God, it is not a rent in my Fleſh. But ah! on the contrary how many are there in the World, that are more troubled for that, they have a Rent, a Wound, or a Diſeaſe in the Body, than for that they have Soul that will be loſt and caſt away. A little Rent in the Body dejecteth and caſteth ſuch down, but they are not at all concerned, though their Soul is now, and will yet further be torn in pieces. (*d*) *Now therefore conſider this, ye that forget God, leſt he tear you in pieces, and there be none to deliver*: but this is the ſecond thing whereby, or by which the greatneſs of the Soul appears; to wit, in that the *Body*, that excellent piece of God's Workmanſhip, is but a *Garment*, or *Cloathing*, for the Soul. But,

3. (*e*) The *Body* is called a *Veſſel*, or a *Caſe*, for the *Soul* to be put and kept in. *That every one of you ſhould know how to poſſeſs his Veſſel in ſanctification and honour*: The Apoſtle here doth exhort the People to abſtain from fornication: which in another place he ſaith, *is a Sin againſt the Body*. And here again he ſaith, (*f*) *This is the Will of God, your ſanctification, that you ſhould abſtain from Fornication, that the Body be not defiled, that every one of you ſhould know how to poſſeſs his Veſſel in ſanctification and honour*: His Veſſel, his Earthen Veſſel, as he calls it in another place, *For we have this treaſure in Earthen Veſſels*: Thus then the Body is called a *Veſſel*, yea every Man's Body is his

(*d*) Pſal. 50. 22. (*e*) The Body a Veſſel for the Soul. 1 Theſ. 4. 4. (*f*) 1 Cor. 6. 18.

Veſſel

Vessel. But what has God prepared this Vessel for, and what has he put into it? Why, many things this Body is to be a Vessel for, but at present God has put into it that curious thing, *the Soul*, *Cabinets* that are very rich and costly things of themselves, are not made nor design'd to be Vessels to be stuft or filled with trumpery and things of no value: no, these are prepared for *Rings* and *Jewels*, for *Pearls*, for *Rubies* and things that are *choice*. And if so, what shall we then think of the Soul, for which it is prepared, and that of God, the most *rich* and *excellent* Vessel in the World, surely it must be a think of worth, yea, of more worth than is the whole World besides. But alas! Who believes this talk? do not even the most of Men so set their minds upon, and so admire the glory of this *Case* or *Vessel*, that they forget once with seriousness to think, and therefore must of necessity be a great way off of those suitable esteems, that becomes them to have of their Souls. But oh, since *this* Vessel, *this* Cabinet, *this Body is* so curiously made, and that to *receive* and *contain*, what *thing is* it for which God has made his Vessel! And what is it Soul that he hath put into it? Wherefore thus in the third Place is the greatness of the Soul made manifeft, even by the Excellency of the *Vessel*, the Body, that God has made to put it in.

4. (*g*) The Body is call'd, a *Tabernacle* for the Soul. *Knowing shortly I must put off this my Tabernacle*, that is, *my Body by Death*: So again, *For we know that if our Earthly House of this Tabernacle were dissolved, we have a building of God*, &c. In both these places, by *Tabernacle* can be mean nothing but the Body; wherefore both the Apostles in these sentences do

(*g*) The Body a Tabernacle for the Soul. 2 Pet. 1. 14. Joh. 21. 18, 19. 2 Cor. 5. 1.

perſonate *their Souls*, and ſpeak as if the Soul wa the All of a Man: yea, they plainly tell us, that th Body is but the Houſe, Cloths, Veſſel and Tabe nacle for the Souls. But what a famous thing ther fore is the Soul?

The Tabernacle of old, was a place erected fo worſhip, but the Worſhippers were far more excelle than the place; ſo our Body is a Tabernacle for th Soul to worſhip God in, but muſt needs be accounte much inferior to the Soul, for as much as the wo ſhippers are always of more honor than the place the worſhip in: as he that dwelleth in the *Tabernacl* hath more honor than the *Tabernacle*. (*k*) *I ſerv* (ſays, *Paul*) *God and Chriſt Jeſus with my Spirit or So in the Goſpel*; but not with his Spirit *out* of, but i this *Tabernacle*. The Tabernacle had Inſtruments o worſhip for the Worſhippers, ſo has the Body for th Soul, and we are bid to (*l*) *yield our Members as I ſtruments of righteouſneſs unto God*. The Hands, Fee Ears, Eyes and Tongue (which laſt is our glor when uſed right) are all of them Inſtruments of thi *Tabernacle*, and to be made uſe of by the *Soul*, the In habiter of this *Tabernacle* for the Souls performanc of the ſervice of God.

I thus diſcourſe, to ſhew you the greatneſs of th Soul.

And in mine Opinion there is ſomething, if no very much in what I ſay. For all Men admire th Body both for its manner of building, and the curi ous way of its being compacted together. Yea, th further Men, wiſe Men, do pry into the wonderfu work of God, that is put forth in framing the Body the more ſtill they are made to admire: and yet, a ſaid, this Body is but a Houſe, a Mantle, a Veſſel

(*b*) Rom. 1. 9. (*l*) Rom. 6. 13.

a *Tabe*

Tabernacle for the *Soul*. What then is the Soul it self? But thus much for the first particular.

2. We will now come to other things that shew us *the Greatness of the Soul*. And

1. It is called God's breath of life. (*k*) *And the Lord God formed Man*, that is, *the Body, of the Dust of the Ground, and breathed into his Nostrils the breath of life, and he became a living Soul*. Do but compare these two together, the Body and the Soul: The Body is made of *Dust*, the *Soul* is the *Breath* of *God*. Now if God hath made this Body so famous, as indeed he has, and yet it is made but of the Dust of the Ground; and we all do know what inferior matter that is, what is the *Soul*, since the Body is not only its House and Garment, but since its self is made of the breath of God? But further, it is not only said, That the *Soul* is of the Breath of the Lord, but that the Lord breathed into him *the breath of Life*: to wit, a living *Spirit*, for so the next words infer; *And Man became a living Soul*. Man, that is, the more excellent part of him, which for that it is principal, is called Man, that bearing the denomination of the whole: or Man, the *Spirit* and natural Power, by which as a reasonable Creature the whole of him is acted; *became a living Soul*. But I stand not here upon *definition*, but upon *demonstration*: the Body that *noble* Part of Man, had its Original from the Dust: for so says the word, *Dust thou art* (as to thy Body) *and to* (*l*) *Dust shalt thou return*; but as to thy more noble part thou art from the breath of God, God putting forth in that a mighty work of creating Power, *and* (*m*) *Man was made a living Soul*. Mark my reason, There is as great a disparity betwixt the *Body* and the

(*k*) The Soul is called God's breath. Gen. 2. 7.
(*l*) Gen. 3. 19. (*m*) 1 Cor. 15. 45.

Soul, as is between the *Duſt of the Ground*, and that he[re] called the *breath of life of the Lord*. And, note further, That as the *Duſt* of the Ground *did not loſe*, but *gai*[n] glory by being formed into the Body of a Man: ſo th[e] breath of the Lord, *loſt nothing* neither, by being *made* [a] *living Soul*. O Man! doſt thou know what thou art?

2. (*n*) As the *Soul* is ſaid to be of the breath of God: ſo it is ſaid to be made after God's *own* Image, even after the ſimilitude of God. *And God ſaid let us make Man in our Image, after our likeneſs. So God created Man in his own Image, in the Image of God created he him.* Mark in his own Image, in the Image of God created he him; or as *James* hath it, (*o*) *is made after the ſimilitude of God*; like him, having in it, that which beareth ſemblance with him. I do not read of any thing in Heaven or Earth, or under the Earth, that is ſaid to be made after this manner, or that is at all ſo termed, ſave only the *Son* of God himſelf. The Angels are noble Creatures, and for preſent imploy, are made a little higher than Man himſelf: But (*p*) that any of them are ſaid to be made *after God's own Image*, after his own Image, even after the ſimilitude of God, that I find not. This *character* the holy Ghoſt in the *Scriptures* of Truth giveth only of Man, of the *Soul* of Man: for it muſt not be thought that the *Body* is here intended in whole or in part; for though it be ſaid, (*q*) *That Chriſt was made after the ſimilitude of ſinful fleſh*: yet it is not ſaid, That ſinful fleſh is made after the ſimilitude of God; but I will not diſpute: I only bring theſe things to ſhew how great a thing, how noble a thing the *Soul* is; in that at its Creation God thought it worthy to be made, not like the Earth, or the Heavens, or the Angels, Ceraphims, Seraphins, or Arch-

(*n*) The Soul, God's Image, Gen. 1. 26, 27. (*o*) Jam. 3. 9. (*p*) Heb. 2. (*q*) Phil. 2.

Angels;

Angels; but like himself, his *own* self; saying, *Let us make man in our own likeness.* So he made man *in his own Image.* This I say, is a Character above all Angels, for as the Apostle said, *To which of the Angels* said he, *at any time, thou art my Son?* So, of which of them hath he at any time said, This is or shall be made in, or after mine image, mine own Image? O what a thing is the Soul of Man! that, above all the Creatures in Heaven or Earth, being made in the Image and similitude of God.

3. (*r*) Another thing by which the greatness of the Soul is made manifest is this: It is that (and that only, and to say this is more than to say, it is that above all the Creatures) that the great God desires communion with. *He hath set apart him that is godly for himself*: that is, for communion with his Soul: therefore the Spouse saith concerning him, (*s*) *His desire is towards me*; and therefore he saith again, *I will* (*t*) *dwell in them, and walk in them. To dwell in, and walk with*, are terms that intimate communion and fellowship, as *John* saith, (*u*) *Our fellowship, truly our fellowship, is with the Father, and with his Son Jesus Christ.* That is, our Soul-fellowship, for it must not be understood of the Body, though I believe that the Body is much influenced when the Soul has communion with God; but it is the Soul, and *that only*, that at present is capable of having and maintaining of this blessed communion. But I say, What a thing is this, that God, the great God, should chuse to have fellowship and communion with the Soul above all. We read indeed of the greatness of the Angels, and how near also they are unto God; but yet there are not such terms that bespeak such familiar acts between

(*r*) The Soul, God's desire (*s*) Cant. 7. 10. (*t*) 2 Cor. 6. 16. (*u*) 1 John 1. 1, 2.

God and Angels, as to demonſtrate that they hav ſuch communion with God, as has, or as the Souls o his People may have. Where has he called them h *Love*, his *Dove*, his *fair one*? And where, when h ſpeaketh of them, doth he expreſs a communion th they have with him, by the ſimilitude of conjug Love? I ſpeak of what is revealed, the ſecret thing belong to the Lord our God. Now by all this manifeſt the *Greatneſs of the Soul.* Men of greatne and honour, if they have reſpect to their own glory will not chuſe for their familiars, the baſe and raſc Crue of this World; but will ſingle out for their fel lows, fellowſhip and communion, thoſe that are mo like themſelves. True, the King has not an equal yet he is for being familiar only with the Nobles o the Land; ſo God, with him none can compare: ye ſince the Soul is by him ſingled out for his walkin Mate and Companion, 'tis a ſign, it is the highe born, and that upon which the bleſſed Majeſty looks as upon that which is moſt meet to be ſingled out fo communion with himſelf.

Should we ſee a Man familiar with the King, we would even of our ſelves conclude he is one of the Nobles of the Land; but this is not the Lot of every Soul (ſome have fellowſhip with Devils, yet not be cauſe they have a more baſe Original than thoſe that lye in God's boſom, but they through ſin are dege nerate, and have choſen to be great with his Enemy) but all theſe things ſhew the *Greatneſs of the Soul.*

4. (*w*) The Souls of Men are ſuch as God counts worthy to be the *Veſſels to hold his Grace*, the Grace of the Spirit in. The Graces of the Spirit, what like them, or where here are they to be found, ſave in the *Souls* of Men only? of (*x*) his fulneſs have all we

(*w*) The Soul a Veſſel for Grace. (*x*) Pſ. 51. 6. Pſ. 45. 13. Ie

received, and grace for grace; received, into what? into the *hidden Parts*, as *David* calls it. Hence the King's Daughter is said to be *all glorious within*, because adorned and beautified with the Graces of the *Spirit*. For that which *David* calls *the hidden part*, is the inmoſt part of the *Soul*; and it is therefore called the *hidden Part*, becauſe the *Soul* is inviſible, nor can any one living infallibly know what is in the *Soul* but God himſelf. But I ſay, the *Soul* is the Veſſel into which this golden Oyl is poured, and that which holds, and is accounted worthy to exerciſe and improve the ſame. Therefore the *Soul* is it which is ſaid to love God. (y) *Saw ye him whom my Soul loveth?* and therefore the *Soul* is that which exerciſeth the *Spirit* of Prayer, *With my Soul have I deſired thee in the night, and with my Spirit within me will I ſeek thee early.* With the *Soul* alſo Men are ſaid to believe, and into the *Soul* God is ſaid to put his Fear. This is the Veſſel into which the wiſe Virgins got Oyl, and out of which their Lamps were ſupplied by the ſame. But what a thing, what a great thing therefore is the Soul, that, that above all things that God hath created, ſhould be the choſen Veſſel to put his Grace in. The Body is the Veſſel for the *Soul*, and the *Soul* is the Veſſel for the Grace of God. But,

5. (z) The Greatneſs of the *Soul* is manifeſt by the *Greatneſs of the Price* that Chriſt paid for it to make it an Heir of Glory; and (a) that was his precious Blood. We do uſe to eſteem of things according to the Price that is given for them, eſpecially when we are convinced that the purchaſe has not been made by the Eſtimation of a Fool. Now the Soul is purchaſed by a Price that the Son, the wiſdom of God

(y) Cant. 3. 1, 2, 3, 4. Iſa. 26. 9. (z) The Price of the Soul. (a) 1 Cor. 6. 20. 1 Pet. 1. 18, 19.

thought

thought fit to pay for the redemption thereof, what a thing then is the Soul? Judge of the Soul by the Price that is paid for it, and you muſt needs confeſs (unleſs you count the Blood that hath bought it, an unholy thing) that it cannot but be of great worth and value. Suppoſe a Prince, or ſome great Man, ſhould on a ſudden deſcend from his Throne or Chair of State to take up, that he might put in his boſome, ſome thing that he had eſpyed, lying trampled under the Feet of thoſe that ſtand by; would you think that he would do this for an old Horſe-ſhooe, or for ſo trivial a thing as a Pin or a Point? nay, would you not even of your ſelves conclude, that, that thing for which the Prince, ſo great a Man, ſhould make ſuch a ſtoop, muſt needs be a thing of very great worth? Why, this is the caſe of Chriſt and the Soul: Chriſt is the Prince, his Throne was in Heaven, and as he ſat there, he eſpied the Souls of *Sinners* trampled under the Foot of the Law and Death, for *ſin*: now what doth he, but comes down from his Throne, ſtoops down to the Earth, (*b*) and there ſince he could not have the trodden-down Souls without price, he lays down his Life and Blood for them. But would he have done this for inconſiderable things? no nor for the *Soul* of *Sinners* neither, had he not valued them higher than he valued Heaven and Earth beſides. This therefore is another thing by which the Greatneſs of the Soul is known.

6. (*c*) The Soul is *immortal*, it will have a ſenſible Being for ever, none can kill the *Soul*. If all the Angels in Heaven, and all the Men on Earth ſhould lay all their ſtrength together, they cannot kill, or annihilate one *Soul*: no, I will ſpeak without fear,

(*b*) 1 Cor. 8. 9. (*c*) The Soul immortal. Luk. 12. 4. Mat. 10. 28.

if

if it may be ſaid, God cannot do what he will not do; then he cannot annihilate the Soul: but notwithſtanding all his wrath and the vengeance that he will inflict on ſinful *Souls*, they yet ſhall abide with ſenſible Beings, yet to indure, yet to bear puniſhment. If any thing could kill the *Soul*, it would be death, but death cannot do it, neither firſt nor ſecond, The firſt cannot, for when *Dives* (*d*) was ſlain as to his Body by death, his Soul was found alive in Hell, *He lift up his* (*e*) *Eyes in Hell being in torment.* The ſecond death cannot do it, becauſe it is ſaid, their Worm never dies, but is always torturing them with his gnawing; but that could not be, if time or lying in Hell-fire for ever, could annihilate the *Soul*. Now this alſo ſhews the *Greatneſs of the Soul*, that it is that which has an endleſs life, and that will therefore have a Being *endleſly*. O what a thing is the *Soul*!

The *Soul* then is *immortal, though not eternal.* That is eternal that has neither beginning nor end; and therefore eternal is properly applicable to none but God; hence he is called (*f*) *the eternal God*. Immortal is that, which though it hath a Beginning, yet hath no end, it cannot dye, nor ceaſe to be; and this is the ſtate of the *Soul*. It cannot ceaſe to have a Being, when it is once created, I mean a living ſenſible Being. For I mean by *living*, only ſuch a Being as diſtinguiſhes it from annihilation or uncapableneſs of ſenſe and feeling. Hence as the rich Man is after death, ſaid to (*g*) *lift up his Eyes in Hell*; ſo the Begger is ſaid, when he dyed, *to be carried by the Angels into Abraham's boſome.* And both theſe ſayings, muſt have reſpect to the *Souls* of theſe Men; for as for

(*d*) Luke 16.22,23. (*e*) Mark 9. (*f*) Deut. 33. 27. (*g*) Luke 16. 22, 23.

their

their Bodies, we know at preſent 'tis otherwiſe with them. The Grave is their Houſe, and ſo muſt be till the Trumpet ſhall ſound, and the Heavens paſs away like a *Scroul*.

Now (I ſay) the Immortality of the *Soul*, ſhews the Greatneſs of it, as the eternity of God, ſhews the greatneſs of God. It cannot be ſaid of any Angel, but that he is immortal, and ſo it is, and ought to be ſaid of the *Soul*. This therefore ſhews the Greatneſs of the *Soul*, in that it is as to abiding, ſo like unto him.

7. (*b*) But a word or two more, and ſo to conclude this Head. The *Soul*! why, it is the *Soul* that acteth the Body in all thoſe things (good or bad) that ſeem good and reaſonable, or amazingly wicked. True, the Acts and Motions of the *Soul*, are only ſeen and heard in and by the Members and Motions of the Body, but the Body is but a poor Inſtrument, the *Soul* is the great Agitator and Actor. (*i*) *The Body without the Spirit is dead.* All thoſe famous Arts and Works, and Inventions of Works that are done by Men, under Heaven, they are all the Inventions of the *Soul*, and the Body as acting and labouring therein, doth it but as a *Tool* (*k*) that the *Soul* maketh uſe of, to bring his Invention unto maturity. How many things have Men found out to the amazing of one another, to the wonderment of one another, to the begetting of endleſs Commendations of one another in the World, while in the mean time the *Soul*, which indeed is the true Inventor of all is over-look'd, not regarded, but dragged up and down by every luſt, and proſtrate, and made a ſlave to every ſilly and beaſtly thing? O the (*l*) amazing darkneſs that hath

(*b*) 'Tis the Soul that acts the Body. (*i*) Jam. 2 26.
(*k*) Eccl. 7. 9. (*l*) Iſa. 44. 20.

covered

covered the Face of the Hearts of the Children of Men, that they cannot deliver their *Soul*, nor say, is there not a lye in my Right-hand? though they are so cunning in all other matters. Take Man in Matters that are abroad, and far from home, and he is the mirror of the Word: but take him at home, and put him upon things that are near him, I mean that have respect to the things that concern his *Soul*, and then you will find him the greatest Fool that ever God made. But this must not be applyed to the *Soul* simply, as it is God's Creature, but to the *Soul* sinful, as it has willingly apostatized from God, and so suffered it self to be darkned, and that with such thick and stupefying darkness, that it is bound up and cannot, it hath a Napkin of *sin* bound so close before its Eyes, that it is not able (of it self) to look to, and after those things which should be its chiefest concern, and without which it will be most miserable for ever.

8. Further, (*m*) as the *Soul* is thus curious about *Arts* and *Sciences*, and about every excellent thing of this Life. So it is capable of having to do with invisibles; with Angels good or bad; yea, with the highest and supream Being, even with the holy God of Heaven. I told you before, that God sought the *Soul* of Man to have it for his Companion, and now I tell you, that the *Soul* is capable of communion with him (when the darkness that sin hath spread over its face is removed.) The *Soul* is an intelligent Power, it can be made to know, and understand depths, and heights, and lengths, and breadths, in those high, sublime and spiritual mysteries, that only God can reveal and teach; yea, it is capable of diving unutterably into them. And herein is God the God of

(*m*) The Soul capable of having to do with invisibles.

glory,

glory much delighted and pleaſed, to wit, That he hath made himſelf a Creature that is capable of hearing, of knowing, and of underſtanding of his mind, when opened and revealed to it. I think I may ſay without offence to God or Man, That one reaſon why God made the World, was that he might manifeſt himſelf not only by, but to the works which he made; but (I ſpeak with reverence) how could that be, if he did not alſo make ſome of his Creatures capable of apprehending of him in thoſe moſt high Myſteries and Methods, in which he purpoſed to reveal himſelf? but then, what are thoſe Creatures which he hath made (unto whom when theſe things are ſhewn) that are able to take them in, and underſtand them, and ſo to improve them to God's glory as he hath ordained and purpoſed they ſhould, but Souls? for none elſe in the viſible World are capable of doing this but they. And hence it is, that to them, and them only, he beginneth to reveal himſelf in this World. And hence it is that they, and they only are gathered up to (*n*) him, where he is (for they are they that are called the ſpirits of juſt Men made perfect) the Spirit of a Beaſt goeth downward (*o*) to the Earth, it is the Spirit of a Man that goes upward to God that gave it; for that, and that only is capable of beholding and underſtanding the glorious Viſions of Heaven, as Chriſt ſaid, (*p*) *Father I will that thoſe whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the Foundation of the World.* And thus the greatneſs of the Soul is manifeſt. True, the *Body* is alſo gathered up into glory, but not ſimply for its own ſake, or becauſe that is

(*n*) Heb. 12. 23. (*o*) Eccl. 3. 21. c. 12. 7. (*p*) John 17. 24.

capable

capable of it self to know and understand the glories of its Maker; but that has been a Companion with the Soul in this World, has also been its House, its Mantle, its Cabinet and Tabernacle here: It has also been it, by which the Soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested. And it shall also there be its copartner and sharer in its glory. Wherefore as the Body here did partake of *Soul* Excellencies, and was also conformed to its spiritual and regenerate Principles; so it shall be hereafter a partaker of that Glory with which the *Soul* shall be filled; and also be made suitable by that glory, to become a partaker and copartner with it of the eternal Excellencies which Heaven will put upon it. In this World it is a gracious *Soul* (I speak now of the Regenerate) and in that World, it shall be a glorious one. In this World the Body was conformable to the *Soul* as it was gracious, and in that World it shall be conformable to it, as its glorious: conformable, I say, by partaking of that Glory, that then the *Soul* shall partake of; yea, it shall also have an additional glory to adorn, and make it yet the more capable of being serviceable to it, and with it in its great acts before God in eternal glory.

O, What great things are the Souls of the Sons of Men!

9. But again, as the Soul is thus capable of enjoying (*q*) God in Glory, and of prying into these Mysteries that are in him: so it is capable with great profundity to dive into the mysterious depths of Hell. Hell is a place, and state utterly unknown to any in this visible World, excepting the Souls of Men; nor shall any for ever be capable of understanding the

(*q*) The Soul capable of diving into the Depths and Mysteries of Hell.

Miseries

Miſeries thereof, ſave Souls and fallen Angels. Now I think as the Joys of Heaven ſtand not only in ſpeculation or in beholding of Glory, but in a ſenſible Enjoyment and unſpeakable Pleaſure, which theſe (r) Glories will yield to the *Soul*: So the Torments of Hell will not ſtand in the preſent laſhes and ſtroaks which by the Flames of eternal Fire God will ſcourge the Ungodly with; but the Torments of Hell ſtand much, if not in the greateſt part of them, in thoſe deep thoughts and apprehenſions, which Souls in the next World will have of the Nature and Occaſions of *Sin*; of God, and of ſeparation from him; of the Eternity of thoſe Miſeries, and of the utter Impoſſibility of their help, eaſe, or deliverance for ever. O, damned Souls will have thoughts that will claſh with Glory, claſh with Juſtice, claſh with Law, claſh with it ſelf, claſh with Hell, and with the everlaſtingneſs of Miſery; but the Point, the Edge, and the Poiſon of all theſe thoughts will ſtill be gauling, and dropping, and ſpuing out their ſtings *into the Sore*, grieved, wounded, and fretted place, which is the Conſcience, though not the Conſcience only. For I may ſay of the Souls in *Hell*, that they all over are but one wound, one ſore. *Miſeries* as well as *mercies*, ſharpen and make quick the Apprehenſions of the *Soul*. Behold *Spira* in his Book. *Cain* in his Guilt, and *Saul* with the Witch of *Endor*, and you ſhall ſee Men ripened, Men inlarged and greatned in their fancies, (ſ) imaginations and apprehenſions, though not about God, and Heaven and Glory; yet about their Loſs, their Miſery, and their Woe, and their Hells.

---

r) Pſal. 16. 11. (ſ) Iſa. 33. 14. Pſal. 50. 3. Rev. 14. 10. Mark 9. 44, 46.

10. Nor

10. Nor doth their ability (*t*) to bear (if it be proper to ſay they bear, thoſe dolors which there for ever, they ſhall endure) a little demonſtrate their greatneſs. Everlaſting burning, devouring fire, perpetual pains, gnawing worms, utter darkneſs and the ireful words, face and ſtrokes of divine and infinite Juſtice, will not, cannot, make this *Soul* extinct, as I ſaid before: I think it is not ſo proper to ſay, the *Soul* that is damned for *Sin* doth bear theſe things, as to ſay it doth *ever ſink* under them; and therefore their place of torment is called *the bottomleſs Pit*, becauſe they are ever ſinking, and ſhall never come there where they will find any ſtay. Yet they live under wrath, but yet only ſo as to be ſenſible of it, as to ſmart and be in perpetual anguiſh by reaſon of the intollerableneſs of their burthen. But doth not their thus living, abiding, and retaining a Being (or what you will call it) demonſtrate the greatneſs and might of the *Soul*? Alas! Heaven and Earth are ſhort of this greatneſs, for theſe though under leſs judgment by far, do fade and wax old (*u*) like a Moth-eaten Garment, and in their time will vaniſh away to nothing.

Alſo we ſee how quickly the *Body*, when the *Soul* is under a fear of the rebukes of Juſtice; How ſoon I ſay, it waſtes, molders away, and crimbleth into the Grave; but the *Soul* is yet ſtrong and abides ſenſible to be dealt withal for *Sin*, by everlaſting burnings.

11. The *Soul* by God's Ordinance (*w*) while this world laſts, has a time appointed it to forſake and leave the Body to be turned again to the Duſt as it was, and this ſeparation is made by death: There-

(*t*) The Ability of the Soul to bear. (*u*) Heb. 1. (*w*) Heb. 9. 27. The might of the Soul further ſhewn.

fore

fore the Body muſt ceaſe for a time to have ſenſe or life, or motion; and a little thing brings it now into this ſtate: But in the next World the wicked ſhall partake of none of this; for the *Body* and the *Soul* being at the Reſurrection rejoyned, this death that once did rend them aſunder, is for ever overcome and extinct; ſo that theſe two which lived in *Sin* muſt for ever be yoked together in Hell. Now there the *Soul* being joyned to the *Body*, and death which before did ſeparate them, being utterly taken away; the *Soul* retains not only its own being, but alſo continueth the *Body* to be, and to ſuffer ſenſibly the Pains of Hell without thoſe decays that it uſes to ſuſtain.

And the Reaſon why this death ſhall then be taken away, is, becauſe Juſtice in (*x*) its beſtowing its rewards for tranſgreſſions, may not be interrupted: but that Body and Soul as they lived (*y*) and acted in ſin together, might be deſtroyed for ſin in Hell together: Deſtroyed, I ſay, but with ſuch a (*z*) Deſtruction, which though it is everlaſting, will not put a Period to their ſenſible ſuffering, the vengeance of eternal Fire.

This death therefore, though that alſo be the Wages of *Sin*, would now, were it ſuffered to continue, be an hindrance to the making known of the Wrath of God, and alſo of the created Power and Might of the *Soul*. 1. It would hinder the making known of the Wrath of God, for it would take the Body out of the way, and make it uncapable of ſenſible ſuffering for ſin, and ſo removing one of the Objects of Vengeance, the Power of God's Wrath would be ſo far undiſcovered. 2. It would alſo hinder the Manifeſtation of the Power and Might of the Soul, which is diſcovered *much* by its abiding to re-

(*x*) Mat. 10.28. (*y*) Luk. 12.5. (*z*) 2 Theſ. 1. 8, 9.

tain

in its own being while the Wrath of God is grapling with it: and *more*, by its continuing to the Body ſenſible being with it ſelf.

Death therefore muſt now be removed, that the *Soul* may be made the Object of Wrath without moleſtation or interruption. That the Soul, did I ſay? yea, that *Soul* and *Body* both might be ſo. Death could now be a Favour, though once the Fruit of *Sin*, and alſo the Wages thereof, might it now be offered to continue: becauſe it would eaſe the *Soul* of ſome of its burthen. For a tormented *Body* cannot but be a burthen to a *Spirit*, and ſo the wiſe Man inſinuates, when he ſays, *The Spirit of a Man will ſuſtain his infirmity*: that is, bear up under it, but yet ſo, as that it feels it a Burthen. We ſee that becauſe of the Sympathy that is between *Body* and *Soul*, how one is burthened if the other be grieved. A ſick *Body* is a Burthen to the *Soul*, and a wounded *Spirit* is a Burthen to the Body: *A wounded Spirit who can bear?* but death muſt not remove this burthen, but the *Soul* muſt have the Body for a Burthen, and the *Body* muſt have the *Soul* for a Burthen, and both muſt have the Wrath of God for a Burthen. O therefore, here will be burthen upon burthen, and all upon the *Soul*, for the *Soul* will be the chief Seat of this burthen. But thus much to ſhew you the Greatneſs of the *Soul*.

I ſhall now come to the ſecond Thing which was propounded to be ſpoken to: and that is to ſhew you what we are to underſtand (*a*) by *loſing of the Soul*, or what the Loſs of the Soul is, *What ſhall a Man give in exchange for his Soul.*

1. The Loſs of the *Soul* (*b*) is a Loſs, in the *Na-*

(*a*) Of the Loſs of the Soul. (*b*) He that loſeth his Soul, loſeth himſelf.

ture

ture of it peculiar to it ſelf. There is no ſuch Lo as to the *Nature* of Loſs as is the Loſs of the *So* For that he that hath loſt his *Soul*, has loſt himſe In all other Loſſes it is poſſible for a Man to *ſave* hi ſelf, but he that loſeth his *Soul*, loſeth himſelf; F (c) *what is a Man advantaged, if he gain the wh World, and loſe himſelf?* ſo *Luke* has it. Wherefo the Loſs of the *Soul* is a Loſs that cannot be parallel He that loſeth himſelf, loſeth his *all*, his laſting for himſelf is his all, his *all* in the moſt comprehe five Sence: What mattereth it what a Man gets, by the getting thereof he loſeth himſelf? Suppoſe Man goeth to the *Indies* for Gold, and he loadet his Ship therewith, but at his return, that Sea th carried him thither, ſwallows him up, now what h he got? but this is but a lean Similitude with re ference to the Matter in hand, to wit, to ſet fort the Loſs of the *Soul*. Suppoſe a Man that has bee at the *Indies* for Gold, ſhould at his return himſe be taken by them of *Algiers*, and there made a *Slav* of, and there be hunger-bit, and beaten till his bone are broken; What has he got? What is he advan taged by his rich adventure? perhaps you will ſay He has got Gold enough to obtain his ranſom: In deed this may be, and therefore no ſimilitude ca be found, that can fully amplifie the Matter. *For wha ſhall a Man give in exchange for his Soul?* It is a Loſ that ſtandeth by it ſelf, there is not another like it or unto which it may be compared, 'tis only like i ſelf, 'tis ſingular, 'tis the chief of all loſſes, the high eſt, the greateſt Loſs. *For what ſhall a Man give in exchange for his Soul?* A Man may loſe his *Wife*, hi *Children*, his *Eſtate*, his *Liberty*, and his *Life*, and have all made up again, and have all reſtored with

(c) Luk. 9. 25.

advantage,

dvantage, and may therefore, notwithſtanding all heſe loſſes, be far enough off from loſing of *himſelf*; (d) for he may loſe his life and ſave it: yea, ſometimes the only way to ſave that is to loſe it: but hen a Man has loſt himſelf, his *Soul*, then *all* is gone, o all intents and purpoſes. There is no word ſays, e that loſes his *Soul*, ſhall ſave it: but contrary-wiſe, he Text ſuppoſeth, that a Man has loſt his *Soul*, and hen demands if any can anſwer it, *What ſhall a Man ive in exchange for his Soul?* All then that he gains hat loſeth his *Soul* is only this, he has gained a Loſs, e has purchaſed the Loſs of Loſſes, he has nothing eft him now but his Loſs; but the Loſs of himſelf, f his *whole* ſelf. He that loſeth his life for Chriſt, hall ſave it, but he that loſeth himſelf for *Sin*, and for he World, ſhall loſe himſelf to perfection of loſs; he has loſt himſelf, and there's the full Point.

There are ſeveral things fall under this firſt head, upon which I would touch a little.

1. He that has loſt his *Soul* (e) has loſt himſelf: Now he that has loſt himſelf, *is no more at his own diſpoſe*; while a Man enjoys himſelf, he is at his own diſpoſe. A ſingle Man, a free Man, a rich Man, a poor Man, any Man that enjoys himſelf is at his own diſpoſe. I ſpeak after the manner of Men; but he that has loſt himſelf is not at his own diſpoſe. He is as I may ſay, now out of his own hands: he has loſt himſelf, his *Soul ſelf*, his *own ſelf*, his *whole ſelf by Sin*, and Wrath, and Hell hath found him: he is therefore now no more at his own diſpoſe, but at the diſpoſe of Juſtice, of Wrath and Hell. He is committed to Priſon, to Hell Priſon, there to abide, not a pleaſure, not as long and as little time as he will, but

(d) Luk. 14. 25. Mark. 8. 35. (e) He that has loſt himſelf will never be more at his own diſpoſe.

the

the Term appointed by his Judge: Nor may he the chuſe his own affliction, neither for manner, me ſure, or continuance. 'Tis God that will ſpread th Fire and Brimſtone under him, it is God that w pile up wrath upon him, and it is God himſelf th will blow the Fire. *And the Breath of the Lord, like Stream of Brimſtone (f) doth kindle it*: And thus it manifeſt that he that has loſt himſelf, his *Soul* is n more at his own diſpoſe, but at the diſpoſe of the that find him.

2. Again, As he that has loſt himſelf (*g*) is n at *his own diſpoſe*, ſo neither is he at liberty to diſpo of what he has, for the Man that has loſt himſel has ſomething yet of his own. The Text impli that his *Soul is his* when loſt, yea when *that* and h *all*, himſelf is loſt: but as he cannot diſpoſe of him ſelf, ſo he cannot diſpoſe of what he hath: let m take leave to make out my meaning; If he that loſt, that has loſt himſelf, has not, notwithſtandin ſome thing that in ſome ſence may be called his own then he that is loſt is nothing. The Man that is Hell has yet the Powers, the *Senses* and *Paſſions* his Soul; for not he nor his *Soul* muſt be thoug to be ſtript of theſe; for then he would be low than the Brute; but yet all theſe ſince he is ther are by God improved againſt himſelf; or if you wi the Point of this Man's Sword is turned againſt h own Heart, and made to pierce his own Liver.

The Soul by being in Hell, loſeth nothing of i aptneſs to *think*, its quickneſs to *pierce*, to pry, an to *underſtand*: nay, Hell has ripened it in all the things; but I ſay, the Soul with its Improvements to theſe (or any thing elſe) is not in the hand of hi

(*f*) Iſa. 30. 33. (*g*) He that hath loſt himſelf, is no at liberty to diſpoſe of what he hath.

that hath lost himself to manage for his own advantage, but in the Hand, and in the Power, and to be disposed as is thought meet by him into whose revenging hand by sin he has delivered himself: to wit, in the Hand of God: so then God now has the Victory, and disposeth of all the Powers, Sences and Affions of the *Soul* for the chastizing of him that has lost himself. Now the Understanding is only employed and improved in, and about the apprehending of such things as will be like Daggers at the heart: to wit about Justice, Sin, Hell and Eternity, to grieve and break the Spirit of the Damned; yea, to break, to wound, and to tear the Soul in pieces. The depths of *Sin* which the Man has loved, the Good Nature of God whom the Man has hated, the blessings of Eternity which the Soul has despised shall now be understood by him, more than ever; but yet so only, as to increase grief and sorrow, by improving of the good and of the evil of the things understood, to the greater wounding of the Spirit: Therefore now, every touch that the Understanding shall give to the Memory will be as a touch of a red hot Iron; or like a draught of scalding Lead poured down the Throat. The *Memory* also letteth these things down upon the *Conscience* with no less terror and perplexity. And now the *Fancy* or *Imagination* doth start and stare like a Man by fears, bereft of wits, and doth exercise it self, or rather is exercised by the Hand of revenging Justice, so about the breadth and depth of present and future punishments, as to lay the Soul as on a burning Rack. Now also the *Judgment*, as with a mighty Maul driveth down the *Soul* in the sence and pangs of everlasting misery, into that Pit that has no bottom; yea, it driveth again, and as with a Hammer it rivetteth every fearful thought and apprehension of the *Soul*

ſo faſt that it can never be looſed again for ever and ever. Alas! Now the Conſcience can ſleep, be dull, be miſled, or flatter no longer: No, it muſt now cry out, underſtanding will make it; *Memory* will make it; fancy or imagination will make it: Now I ſay, it will cry out of *Sin*, of Juſtice, and of the Terribleneſs of the Puniſhment that hath ſwallowed him up that has loſt himſelf. Here will be no forgetfulneſs, yet nothing ſhall be thought on but that which will wound & kill; here will be no time, cauſe or means for diverſion, all will ſtick and gnaw like a Viper. Now the *memory* will go out to, where *Sin* was heretofore committed, it will alſo go out to the Word that did forbid it. The *Underſtanding* alſo, and the *Judgment* too, will now conſider of the pretended Neceſſity that the Man had to break the Commandments of God, and of the ſeaſonableneſs of the Cautions, and of the Convictions which were given him to forbear: by all which more load will be laid upon him that has loſt himſelf; for here all the Powers, Sences and Paſſions of the Soul muſt be made ſelf-burners, ſelf-tormenters, ſelf executioners by the juſt Judgment of God; alſo all that the *Will* ſhall do in this place, ſhall be but to wiſh for eaſe, but the wiſh ſhall only be ſuch as ſhall only ſeem to lift up, for the Cable Ropes of deſpair ſhall with violence pull him down again. The will indeed will wiſh for eaſe, and ſo will the *mind*, *&c.* but all theſe wiſhers will by wiſhing arrive to no more advantage but to make deſpair which is the more ſwinging ſtripe of Hell to cut yet deeper into the whole *Soul* of him that has loſt himſelf: Whereſo after all that can be wiſht for: they return again to their burning Chair, where they ſit and bewail their miſery. Thus will all the Powers, Sences and Paſſions of the Soul of him that has loſt himſelf,

of his own power to dispose for his advantage; and will be only in the Hand and under the Management of the revenging Justice of God.

And herein will *that* state of the Damned be worse than it is now with the fallen *Angels*; for though the fallen Angels are *now* cast down to Hell, in Chains, and sure in themselves at last to partake of eternal judgment; yet at *present* (*b*) they are not so bound up as the damned Sinners *shall* be: for notwithstanding their Chains and their being the Prisoners of the horrible Hells: yet they have a kind of liberty granted them, and that liberty will last till the time appointed; to tempt, to plot, to contrive and invent their mischiefs against the Son of God and *his*. And though Satan knows that this at last will work for his future condemnation, yet at present he finds it some *diversion* to his trembling mind, and obtains through his being so busily imploying of himself against the Gospel and its professors, something to sport and refresh himself withal; yea, and doth procure to himself some small crumbs of minutes of forgetfulness of his own present misery, and of the Judgment that is yet to pass upon him; but this priviledge will then be denied to him that has lost himself, there will be no cause nor matter for *diversion*; there it will (as in the old World) rain day and night (*i*) Fire and Brimstone from the Lord out of Heaven upon them; misery is fixed, the Worm will be always sucking at, and gnawing of, their *Soul*: Also as I have said afore, all the Powers, Sences and Passions of the *Soul* will throw their Darts inwards, yea, of God will be made to do it to the utter unspeakable and endless torment of him that has lost himself. Again,

(*b*) Job 1.7. ch. 2. 2. (*i*) Revel. 14. 10, 11.

3. All therefore that he that has loſt himſelf can do, is to ſit down by the Loſs; Do I ſay he can do this? Oh! if that could be, it would be to ſuch a Mercy; I muſt therefore here correct my ſelf, (k) *that they cannot do*, for to ſit down by the Loſs, implies, a Patient enduring, but there will be no ſuch grace as patience in Hell with him that has loſt himſelf; here will alſo want a *bottom* for patience, to wit, the *Providence* of God for a *Providence* of God, though never ſo diſmal, is a *bottom* for patience to the afflicted: but Men go not to Hell by *Providence*, but by *Sin*. Now *Sin* being the Cauſe other effects are wrought; for they that go to Hell, and that there miſerably periſh, ſhall never ſay it was God by his providence that brought me hither, and ſo ſhall not have that on which to lean and ſtay themſelves.

They ſhall juſtifie God, and lay the fault upon themſelves, concluding that it was ſin with which their *Souls* did voluntarily work; yea, which their Souls did ſuck in as ſweet Milk, that is the Cauſe of this their torment. Now this will work after another manner and will produce quite another thing than patience, or a Patient enduring of their torment; for their ſeeing that they are not only loſt, but have loſt themſelves, and that againſt the ordinary means that of God was provided to prevent that loſs; yea, when they ſhall ſee what a baſe thing *Sin* is, how that it is the very worſt of things, and that which alſo makes all things bad; and that for the ſake of that they have loſt themſelves: this will make them fret, and gnaſh and gnaw with anger themſelves; this will ſet all the Paſſions of the *Soul* (ſave love (for that I think will be ſtark dead) all in a Rage, all in a ſelf-tormenting Fire. You know there is nothing that will ſooner put a Man into, and manage

(k) They cannot ſit down by the Loſs. his

his rage against himself, than will a full Conviction in his Conscience, that by his own only folly, and that against caution, and councel and reason to the contrary, he hath brought himself into extream distress and misery. But how much more will it make this fire burn, when he shall see all this is come upon him for a Toy for a Bauble, for a thing that is worse than nothing.

Why this is the case with him that has lost himself and therefore he cannot sit down by the Loss, cannot be at quiet under the Sense of his Loss. For sharply and wonderful piercingly, considering the Loss of himself, and the Cause thereof which is *Sin*, he falls to a tearing of himself in pieces with thoughts as hot as the Coals of Juniper, and to a gnashing upon himself for this; also the divine Wisdom and Justice of God helpeth on this self-tormenter in his self-tormenting work, by holding the Justice of the Law against which he has offended, and the unreasonableness of such offence continually before his face. For if to an inlightned Man who is in the door of hope, the sight of all past evil Practices will work in him vexation of Spirit to see what fools we were, (*l*) how can it but be to them that go to Hell a vexation, only to understand the Report, the Report that God did give them of Sin, of his Grace, of Hell, and of everlasting Damnation; (*m*) and yet that they should be such fools to go thither. But to pursue this head no further I will come now to the next thing.

2. As the Loss of the Soul (*n*) is in the *Nature* of the Loss, a Loss peculiar to it self. So the Loss of the Soul is a *double Loss*; it is, I say, a Loss *that is double*, lost both by Man and God; Man has lost it,

(*l*) Eccl. 1. 14. (*m*) Isa. 28. 19. (*n*) The Loss of the Soul a double Loss.

and by that Loſs has loſt himſelf, God has loſt it, and by that Loſs it is caſt away. And to make this a little plainer unto you, I ſuppoſe it will be readily granted that Men do loſe their Souls, but now how doth God loſe it? The Soul is God's as well as Mans; (*o*) Mans becauſe it is of themſelves, God's becauſe it is his Creature; God has made us this Soul, and hence it is that *all Souls are his.*

Now the Loſs of the Soul doth not only ſtand in the Sin of Man, but in the Juſtice of God; hence he ſays, *What is a Man advantaged, if he gains the whole World, and loſe himſelf,* (*p*) *or be caſt away.* Now this laſt clauſe [*or be caſt away*] is not ſpoken to ſhew what he that has loſt his Soul has done (though a Man may alſo be ſaid to caſt away himſelf) but to ſhew what God will do to thoſe that have loſt themſelves: what God will *add* to that Loſs. God will not caſt away a righteous Man, but God will caſt away the (*q*) wicked, ſuch a wicked one as by the Text is under our conſideration. This then is that which God will *add*, and ſo make the ſad ſtate of them that loſe themſelves double. The Man for Sin has loſt himſelf, and God by Juſtice will caſt him away: according to that (*r*) of *Abigail* to *David*, *The Soul of my Lord*, ſaid ſhe, *ſhall be bound in the bundle of life with the Lord thy God, and the Souls of thine enemies, them ſhall he ſling out, as out of the midſt of a Sling.* So that here is God's hand as well as Man's; *Man*'s by *Sin*, and *God*'s by *Juſtice*. *God ſhall caſt them away*; wherefore in the Text above-mentioned, he doth not ſay, or *caſt away himſelf*, as meaning the act of the Man whoſe Soul is loſt, but, or *be caſt away*, ſuppoſing a ſecond Perſon joyning with the Man himſelf in the making

(*o*) Jer. 38. 16. Ezek. 18. 4. (*p*) Luk. 9. 25. (*q*) Job 8. 20. Mat. 13. 48. (*r*) 1 Sam. 25. 29.

up

up of the greatness of the Loss of the Soul: to wit, God himself, who will verily cast away that Man who has lost himself. God shall cast them away; that is, exclude them his favour or protection, and deliver them up to the due reward of their deed! he shall shut them out of *his* Heaven, and deliver them up to *their* Hell; he shall deny them a share in his Glory, and shall leave them to *their* own shame; he shall deny them a Portion in *his* Peace, and shall deliver them up to the Torments of the Devil and of *their* own guilty Consciences; he shall cast them out of *his* affection, pity and compassion, and shall leave them to the Flames that they by Sin have kindled, and to the Worm or biting Cockatrice that *they* themselves have hatched, nursed and nourished in their bosoms. And this will make their loss double, and so a Loss that is *loss* to the uttermost: a Loss above every Loss. A Man may cast away himself, and not be cast away of God; a Man may be cast away by others, and not be cast away of God; yea, what way soever a Man be cast away, if he be not cast away for Sin, he is safe, he is yet sound, and in a sure hand: But for a Man, so to lose himself as by that loss to provoke *God* to cast him away too, This is fearful.

The casting away then, mentioned in *Luke*, is a casting away by the Hand of *God*, by the revenging Hand of *God*, and it supposeth two things.

I. *God*'s abhorrence of such a Soul.

II. *God*'s just repaying of it for its wickedness by way of retaliation.

1. It supposeth *God*'s abhorrence of the *Soul*: that which we abhor that we cast from us, and put out of our favour and respect with disdain, and a loathing thereof: So when God teacheth *Israel* to loath and abhor their Idols, he bids them (*f*) *to cast away their*

(*f*) Isa. 30. 22. Mat. 13. 48. Mat. 25. 41.

very covering as a ſtinking and menſtruous Cloth, and to ſay unto it, get you hence. He ſhall gather the good into Veſſels, and caſt the bad away. Caſt them out of my preſence: Well but whither muſt they go? the Anſwer is into Hell, into utter darkneſs, into the Fire that is prepared for the Devil and his Angels. Wherefore to be caſt away of God, it ſheweth unto us *God*'s abhorrence of ſuch Souls, and how vile and loathſome ſuch are in his divine eyes. And the Similitude of *Abigail*'s ſling mentioned before, doth yet further ſhew us the greatneſs of this abhorrence, *The Souls of thine enemies*, ſaid ſhe, *God ſhall ſling out as out of the middle of a Sling.* When a Man caſts a Stone away with a Sling, then he caſteth it *fartheſt* from him. For with a Sling he can caſt a Stone farther than by his hand; *and he*, ſaith the Text, *ſhall caſt them away as with a Sling.* But that is not all neither, for it is not only ſaid, That he ſhall ſling away their Souls, but that he ſhall ſling them away as *out of the middle of a Sling.* When a Stone is placed to be caſt away, *juſt in the middle of a Sling*, then doth the *Slinger* caſt it furtheſt *of all.* Now *God* is the *Slinger*, *abhorrence* is his Sling, the *loſt Soul* is the Stone, and it is placed in the very middle of the Sling, and is from *thence* caſt away: and therefore it is ſaid again, *That ſuch ſhall go into utter outer darkneſs*, that is, furtheſt off of all. This therefore ſhews us how God *abhors* that Man that for ſin has loſt himſelf: And well he may; for ſuch an one has not only polluted and defiled himſelf with Sin (and that is the moſt offenſive thing to *God* under Heaven) but he has abuſed the handy Work of *God*. The *Soul*, as I ſaid before, is the Workmanſhip of *God*, yea, the top-piece that he hath made in all the viſible World, alſo he made it for to be delighted with it, and to admit it into communion with himſelf: now for Man

thus

thus to abuse *God*; for a Man to take his Soul, which is *God's*, and prostrate it to Sin, to the World, to the Devil, and every beastly Lust, flat against the Command of *God*, and notwithstanding the *Soul* was also his; this is horrible, and calls aloud upon that *God* whose Soul this is, to abhor, and to shew by all means possible his abhorrence of such an one.

2. As this casting of them away, supposeth *God's abhorrence of them: so it supposeth God's just repaying of them for their wickedness by way of retaliation.*

God all the time of the exercise of his long suffering and forbearance towards them did call upon them, wait upon them, send after them by his Messengers, to turn them from their evil ways: but they (*t*) despised at, they mocked, the Messengers of the Lord; also they shut their eyes, and would not see, they stopped their ears and would not understand, and (*u*) did harden themselves against the beseeching of their *God*. Yea, all *that* day long he did stretch out his hand towards them, but they *chose* to be a rebellious and gainsaying People; yea they said unto *God*, Depart from us, and what's the Almighty that we should pray unto him?

And of all these things *God* takes notice, writes them down, and seals them up for the time to come, and will bring them out, and spread them before them, saying, I have called and you have refused, I have stretched out mine hand and no Man regarded, I have exercised patience and gentleness, and long suffering towards you, and in all that time you despised me, and cast me behind your back; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your

(*t*) Hos. 11. 2. (*u*) Rev. 10. 21. Job 21. 14, 15. Mal. 3. 14.

contempts and ſcorns is at an end: wherefore I will now ariſe and come forth to the judgment that I have appointed.

But Lord, ſaith the ſinner, *we turn now.*

But now, ſaith God, *turning* is *out* of *ſeaſon*, the day of my patience is ended.

But Lord, ſays the Sinner, *behold our cries.*

But you did not, ſays God, behold nor regard my cries.

But Lord, ſaith the Sinner, *Let our beſeeching find place in thy compaſſions.*

But, ſaith God, I alſo beſeeched, and I was not heard.

But Lord, ſays the Sinner, *our ſins lye hard upon us.*

But I offered you pardon when time was, ſays God, and then you did utterly reject it.

But Lord, ſays the Sinner, *let us therefore have it now.*

But now the Door is ſhut, ſaith God.

And what then? Why then by way of retaliation, *God* will ſerve them as they have ſerved him, and ſo the wind-up of the whole will be this, They ſhall have like for like. Time was when they would have none of him, and now will *God* have none of them. Time was when they caſt *God* behind their back, and now he will caſt away their Soul. Time was when they would not heed his calls, and now he will not heed their cries. Time (*w*) was when they abhorred him, and now his Soul alſo loatheth them. This is now by way of retaliation, like for like, ſcorn for ſcorn, repulſe for repulſe, contempt for contempt; according to that which is written, *Therefore it came to paſs, that as I cryed,* (*x*) *and they would not hear: ſo*

(*w*) Zach. 11. 8. (*x*) c. 7. 11, 12, 13.

they

they cryed, and I would not hear, saith the Lord. And thus I have also shewed you that the Loss of the Soul is double, lost by Man, lost by *God*.

But Oh! who thinks of this? who, I say, that now makes light of *God*, of his word, his servants and ways, once dreams of such retaliation, though *God* to warn them hath even in the day of his patience, threatned to do it in the day of his wrath: saying, *Because I called and ye refused, I have stretched out my hand, and no Man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh like a Whirl-wind, when distress and anguish cometh upon you, then shall they call upon me, but I will not answer: they shall seek me early but they shall not find me.* I will do unto them as they have done unto me, and what unrighteousness is in all this. But,

3. As the Loss of the Soul is a Loss peculiar to it self, and a Loss double; *So in the third place, it is a Loss most fearful, because it is a Loss attended with the most heavy Curse of God.* This is manifest both in the giving of the rule of Life, and also in, and at the time of execution for the breach of that Rule. It is manifest at the giving of the Rule, *Cursed be he that (z) confirmeth not all the words of this Law to do them; and all the People shall say, Amen*: It is also manifest that it shall be so at the time of Execution; *Depart (a) from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* What this Curse is, none do know so well as *God* that giveth it, and as the fallen Angels, and the Spirits of damned Men that are now shut up in the Prison of Hell and bear it. But

(z) Deut. 27. 26. Gal. 3. 10. (a) Mat. 25. 41.

cer-

certainly it is the chief and higheſt of all kind of Curſes: To be curſed in the Basket, and in the ſtore in the Womb, and in the Barn, in my Cattle, and in my Body, are but Flea-bitings to this, though these are alſo unſupportable in themſelves; only in general, it may be deſcribed thus: But to touch upon this Curſe, it lyeth in a deprivation of all good, and in a being ſwallowed up of all the moſt fearful miſeries that an holy, and juſt, and eternal *God* can righteouſly inflict, or lay upon the Soul of a ſinful Man. Now let reaſon here come in and exerciſe it ſelf in the moſt exquiſite manner: Yea, let him now count up all, and all manner of curſes and torments that a reaſonable and an immortal Soul is, or can be made capable of, and able to ſuffer under, and when he has done, he ſhall come infinitely ſhort of this great *Anathema*, this maſter curſe which God has reſerved amongſt his Treaſuries, and intends to bring out in that day of battle and war, which he purpoſeth to make upon damned Souls in that day. And this *God* will do, partly as a retaliation as the former, and partly by way of Revenge. 1. By way of Retaliation: *As he loved curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him.* Again, *As he cloathed himſelf with curſing* (*b*) *like as with a Garment; ſo let it come into his Bowels like Water, and like Oyl into his Bones; let it be unto him as a Garment which covereth him, and for a Girdle wherewith he is girded continually; Let this,* ſaith Chriſt, *be the reward of mine Adverſaries from the Lord,* &c. 2. As this Curſe comes by way of Retaliation, ſo it cometh by way of Revenge. *God* will right the wrongs that Sinners have done him, will repay vengeance for the deſpite and reproach wherewith they have

(*b*) Pſal. 109. 17, 18, 19, 20.

affronted

affronted him, and will revenge the quarrel of his Covenant. And the beginning of revenges are terrible, what (*c*) then will the whole execution be, when he shall come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of Jesus Christ? And therefore this Curse is exeecuted in wrath, in jealousie, in anger, in fury; yea, the (*d*) Heavens and the Earth shall be burned up with the fire of that jealousie in which the great God will come, when he cometh to curse the Souls of Sinners, and when he cometh to defie the ungodly.

It is little thought of, but the manner of the coming of God to judge the World, declares what the Souls of impenitent Sinners must look for then. It is common among Men, when we see the Form of a Man's countenance changed, when we see Fire sparkle out of his Eyes, when we read rage and fury in every cast of his Face, even (*e*) before he says ought, or doth ought either, to conclude that some fearful thing is now to be done. Why, it is said of Christ when he cometh to judgment, that the Heavens and the Earth fly away (as not being able to endure his looks) that his Angels are clad in (*f*) flaming fire, and that the Elements melt with fervent heat, and all this is that the Perdition of ungodly Men might be compleated, from the presence of the Lord, in the heat of his anger, from the glory of his power. Therefore God will now be revenged, and so ease himself of his Enemies, when he (*g*) shall cause Curses like Millstones to fall as thick as Hail on the hairy Scalp of of such a one as goeth on still in his Trespasses. But

(*c*) Deut. 33. 41, 42. (*d*) 2 Thes. 1. 7, 8, 9. (*e*) See Dan. 3. 19, 23. (*f*) Rev. 20. 11, 12. 2 Pet. 3. 7. 2 Thes. 1, 8, 9. (*g*) Ps. 68. 21.

4. As

4. As the Loſs of the Soul is a Loſs peculiar to itſelf, a Loſs double, and a Loſs moſt fearful; *ſo it is a Loſs everlaſting.* The Soul that is loſt, is never to be found again, never to be recovered again, never to be redeemed again. It's baniſhment from God, is everlaſting, the fire in which it burns, and by which it muſt be tormented is a Fire that is ever, everlaſting Fire, everlaſting burnings, the Adder, the Snake, the Sting-ing-worm, dyeth not, nor is the Fire quenched; and this is a fearful thing. A man may endure to touch the Fire with a ſhort touch and away, but to *dwell* with everlaſting burnings, that is fearful. Oh, then what is dwelling with them, and in them for ever and ever! We uſe to ſay, light burdens far carried are heavy, what then will it be to bear that burden, that guilt that the Law, and the juſtice and wrath of God will lay upon the loſt Soul for ever? Now tell the Stars, now tell the drops of the Sea, and now tell the blades of Graſs that are ſpread upon the face of all the Earth if thou canſt, and yet ſooner may'ſt thou do this than count the thouſands of millions of thouſands of years that a damned Soul ſhall lye in Hell. Suppoſe every Star that is now in the Firmament was to burn (by himſelf one by one) a thouſand years apiece; would it not be a long while before the laſt of them was burned out? and yet ſooner might that be done, than the damned Soul be at the end of puniſhment.

There are three things couched under this laſt head that will fill up the puniſhment of a Sinner.

The firſt is that it is everlaſting.

The ſecond is, that therefore it will be impoſſible for the Souls in Hell ever to ſay, now we are got half way through our ſorrows.

The third is, and yet every moment they ſhall endure eternal puniſhment.

The first I have touched upon already, and therefore shall not enlarge, only I would ask the wanton or unthinking Sinner, whether twenty or thirty, or forty years of the deceitful pleasures of sin, is so rich a prize as that a man may well venture the ruines that everlasting burnings will make upon his Soul, for the obtaining of them, and living a few moments in them. Sinner, consider this before I go any further, or before thou readest one line more. If thou hast a Soul, it concerns thee; if there be a Hell it concerns thee; and if there be a God that can, and will punish the Soul for Sin everlastingly in Hell, it concerns thee: Because,

In the second place it will be impossible for the damned Soul ever to say, *I am now got half way through my sorrows.* That which has no end, has no middle. Sinner, make a round Circle or Ring upon the Ground, of what bigness thou wilt: this done, go thy way upon that Circle or Ring, until thou comest to the End thereof; but that, sayest thou, I can never do, because it has no end: I Answer, But thou mayest as soon do that, as wade half way through the lake of Fire that is prepared for impenitent Souls. Sinner, What wilt thou take to make a Mountain of Sand that will reach as high as the Sun is at Noon? I know thou wilt not be ingaged in such a Work, because it is impossible thou shouldest ever perform it: But I dare say, the task is greater when the Sinner has let out himself to Sin, for a Servant, because the wages is everlasting burnings. I know thou mayest perform thy service, but the wages, the judgment, the punishment is so endless, that thou, when thou hast been in it more millions of years than can be numbred, art not, nor never *yet* shall be able to say, I am half way through it: And yet,

3. That Soul ſhall partake of (every moment) that punishment that is eternal. *Even as* Sodom *and* Gomorrha, *and the* (*b*) *Cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.*

1. They ſhall endure eternal puniſhment, in the nature of puniſhment. There is no puniſhment here wherewith one Man can chaſtiſe another, that can deſerve a greater Title than that of *tranſient* or *temporary* puniſhment, but the puniſhment *there* is eternal, even in every ſtripe that is given, and in every moment that it grapleth with the Soul: even every twinge, every gripe, and every ſtroke that juſtice inflicteth, leaveth anguiſh that in the nature of puniſhment is eternal behind it. It is eternal, becauſe it comes from God and laſts for ever and ever. The juſtice that inflicts it has not a beginning, and it this juſtice in the operations of it, that is always dealing with the Soul.

2. All the workings of the Soul under this puniſhment, are ſuch as cauſe it in its ſufferings to endure that which is eternal. It can have no thought of the end of puniſhment, but it is preſently recalled by the decreed gulf that bindeth them under perpetual puniſhment. The (*i*) great fixed gulf they know will keep them in their preſent place, and not ſuffer them to go to Heaven; and now there is no other place but Heaven or Hell to be in, for then the Earth and the works that are therein will be burned up. Read the Text, *But* (*k*) *the Day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, and the Earth alſo, and the Works*

(*b*) Jude 7. (*i*) Luke 16. 26. (*k*) 2 Pet. 3. 10.

hat are therein shall be burnt up. If then there will be o third place, it standeth in their minds, as well as n God's decree, that their punishments will be e-ernal: So then sorrows, anguish, tribulation, grief, oe and pain, will in every moment of its abiding pon the Soul, not only flow from thoughts of what as been, and what is, but also from what will be, nd that for ever and ever. Thus every thought hat is truly grounded in the cause and nature of their tate will roul, toss, and tumble them up and down n the cogitations and fearful apprehensions of the ringness of their damnation. For I say, their *inds*, their *memories*, their *understandings* and *con-iences* will all, and always be swallowed up with *or ever*: yea, they themselves will by the means of hese things be their own tormenters for ever.

3. There will not be spaces, as Days, Months, ears and the like, as *now*, though we make bold so o speak (the better to present our thoughts of each thers capacities) for then there shall be time no onger; also day and night shall then be come to an nd. *He (l) hath compassed the Waters with bounds, un-l the day and night come to an end*, until the end of ght with darkness. Now when time, and day, nd night, are come to an end, then there comes in ternity, as there was before the day and night, or me was created: and when this is come, punish-ent nor glory must none of them be measured by ays, or months, or years; but by eternity it self. Nor shall those concerned either in misery or glory, eckon of their now new state, as they used to reckon f things in this World: but they shall be suted in heir capacities, in their understandings, and appre-ensions, to judge and count of their condition, ac-

(l) Job 26. 10.

cording,

cording, as will beſt ſtand with their ſtate in eter-
nity.

Could we but come to an underſtanding of thing
done in Heaven and Hell, as we underſtand ho
things are done in this World, we ſhould be ſtrang
amazed to ſee how the change of places and of co
ditions, has made a change in the underſtandings
Men, and in the manner of their enjoyment of thing
But this we muſt let alone till the next World, a
until our lancing into it, and then whether we be
the Right or Left-hand ones, we ſhall well know th
ſtate and condition of both Kingdoms. In the mea
time let us addict our ſelves to the Belief of the Scri
tures of Truth, for therein is revealed the way
(*m*) that of eternal life, and how to eſcape the dam
nation of the Soul. But thus much for the Loſs
the Soul, unto which let me add for a concluſion the
Verſes following.

Theſe cry alas, but all in vain,
They ſtick faſt in the mire;
They would be rid of preſent pain,
Yet ſet themſelves on fire;

Darkneſs is their perplexity,
Yet do they hate the light;
They always ſee their miſery,
Yet are themſelves all night.

They are all dead, yet live they do,
Yet neither live nor dye:
They dye to weal, and live to woe;
This is their miſery.

(*m*) Mat. 25. 33.

Now will confusion so poss'ss
These Monuments of ire,
And so confound them with distress,
And trouble their desire;

That what to think, or what to do,
Or where to lay their head,
They know not: 'tis the damned's woe:
To live and yet be dead.

These castaways would fain have life,
But know they never shall:
They would forget their dreadful plight,
But that sticks fast'st of all.

God, Christ and Heav'n, they know are best,
Yet dare not on them think:
They knew the Saints enjoy their rest,
While they their tears do drink.

And now I am come to the *fourth* thing, that is, to shew you *the cause of the Loss of the Soul.* That men have Souls, that Souls are great things, that Souls may be lost, this I have shewed you already: Wherefore I now proceed to shew you the cause of this Loss. The cause is laid down in the Eighteenth Chapter of *Ezekiel* in these words, *Behold* (*n*) *all Souls*, says God, *are mine, as the Soul of the Father, so also the Soul of the Son is mine: the Soul that sinneth it shall dye.* It is sin then, or sinning against God, that is the cause of dying, *of damning in Hell Fire*, for that must be meant by dying: otherwise, to dye according to our ordinary ac-

(*n*) Ezek. 18. 4.

ceptation

ceptation of the notion, the Soul is not capable of, being indeed immortal, as hath been afore aſſerte So then the Soul that ſinneth, that is, and per vering in the ſame, that Soul ſhall dye, be caſt aw or damned. Yea, to aſcertain us of the undoubt Truth of this, the Holy Ghoſt doth repeat it aga and that in this very Chapter, ſaying, *The* (o) *S that ſinneth, it ſhall dye.*

Now the Soul may divers ways be ſaid to ſin gainſt God. As

1. In its receiving of ſin into its boſom, and in retaining, and entertaining of it there. Sin mu firſt be received before it can act in, or be acted the Soul. Our firſt Parents firſt received in the ſu geſt, or motion, and then acted it. Now it is n here to be diſputed, when ſin was received by t Soul, ſo much as whether ever the Soul received ſi for if the Soul has indeed received ſin, into it ſe then it has ſinned, and by doing ſo, has made it ſ an object of the wrath of God, and a fire-brand of He I ſay, I will not here diſpute when ſin was receiv by the Soul, but it is apparent enough, that it r ceived it betimes, becauſe in old time, every Chi that was brought unto the Lord, was to be redeeme and that *at a* (p) *Month old*: which to be ſure, w very early; and implyed that then, even then, t Soul in God's judgment ſtood before him as defil and polluted with ſin. But although I ſaid, I w not diſpute at what time the Soul may be ſaid to r ceive ſin, yet it is evident that it was precedent the redemption made mention of juſt before, and before the Perſon redeemed had attained to the A of a Month. And that God might in the Langua

(o) Verſe 20. (p) Ex. 13. 13. c. 34. 20. Num 18. 15, 16.

Moses, give us to see cause of the necessity of this demption, he first distinguisheth, and saith, *The rstling of a Cow, or the firstling of a Sheep, or the rstling of a Goat*, did not need this redemption, for y were clean or holy. But *the first-born of Men*, o was taken in lieu of the rest of the Children, and *e firstling of unclean Beasts, thou shalt surely redeem*, th he. But why was the first-born of Men coupled th unclean Beast, but because they were *both* un-an. But how? I Answer, the Beast was unclean by od's ordination, but the other was unclean by sin. ow then it will be demanded, How a Soul before it as a Month old, could receive sin to the making of self unclean? I Answer, There are two ways of ceiving, one *active*, the other *Passive*: This last he way by which the Soul at first receiveth sin, and so receiving becometh culpable, because polluted d defiled by it. And this passive way of receiving often mentioned (*q*) in Scripture. Thus the *pans eived* the ashes: thus the molten *Sea received* three ousand Baths: thus the *Ground receiveth* the seed: nd this receiving is like that of the Wooll, which eiveth the Dye, either Black, White or Red; nd as the Fire that receiveth the Water till it be all enched therewith, or as the Water receiveth such inking and poisonous matter into it, as for the ke of it, it is poured out and spilt upon the Ground. *t whence* (*r*) *should the Soul thus receive sin?* I an-wer, from the Body, while it is in the Mothers Belly, e Body comes from polluted Man, and therefore polluted (*Who can bring* (*s*) *a clean thing out of an clean?*) The Soul comes from God's hand, and herefore as so, is pure and clean; but being put in-

(*q*) Ex. 27. 3. 2 Chr. 4. 5. Mat. 13. 20, 22, 23.
(*r*) Psal. 51. (*s*) Job 14. 4.

that

to this Body, it is tainted, polluted, and defiled w
the taint, ſtench and filth of ſin: nor can this ſte
and filth be by Man purged out, when once from
Body got into the Soul; ſooner may the Blackam
change his Skin, or the Leopard his Spots, than
Soul, were it willing, might purge it ſelf of this p
lution. *Tho' thou waſh thee with Nitre, and take
much Sope, yet thine iniquity is marked before me, ſ
the Lord God.*

2. But as I ſaid, the Soul has not only received
but retains it, holds it, and ſhews no kind of r
ſtance. It is enough that the Soul is polluted
defiled, for that is ſufficient to provoke God to
it away; for which of you would take a Cloth anno
ed with ſtinking ulcerous Sores to wipe your Mo
withal, or to thruſt it into your boſoms? and
Soul is polluted with far worſe pollution than
ſuch can be; but this not all, it retains Sin as
Wooll retains the Dye, or as the infected Water
ceives the ſtench or poiſonous ſcent. I ſay, it
tains it willingly, for all the Power of the Soul is
only captivated by a ſeizure of ſin upon the Soul,
it willingly, heartily, unanimouſly, univerſally
leth in with the natural filth and pollution that is
ſin, to the eſtranging of it ſelf from God, and
obtaining of an intimacy and compliance with
Devil.

Now this being the ſtate and condition of
Soul from the Belly; yea from before it ſees the li
of this World. What can be concluded, but t
God is offended with it? For how can it otherw
be, ſince there is holineſs and juſtice in God? He
thoſe that are born of a Woman, whoſe Original
by carnal conception with Man, are ſaid to be
Serpents ſo ſoon as born. (t) *The wicked, and all*

(t) Pſal. 58. 3, 4.

all are so, go astray as soon as they are born, speaking lies. Their Poyson is the Poyson of a Serpent, they are like the deaf Adder that stoppeth his Ear. They go astray from the Belly, but that they would not do, if the light of the Powers of their Soul was unpolluted, *for their Poyson is the Poyson of a Serpent.* Their Poyson what is that? their pollution, their original pollution, that is as the Poyson of a Serpent. To wit, not only deadly, for so Poyson is; but also hereditary. It comes from the old One, from the Sire and Dam; yea it is also now become connatural to and with them, and is of the same date with the Child as born into the World. The Serpent has not her Poyson in the Original of it, either from imitation, or from other infective things abroad, though it may by such things be helped forward and encreased, but she brings it with her in her bowels, in her nature, and it is to her as suitable to her present condition as is that which is most sweet and wholsome to other of the Creatures. So then every Soul comes into the World as poisoned with sin; nay, as such which have Poyson *connatural* to them, for it has not only received sin as the Wooll has received the Dye, but it retaineth it. The infection is got so deep, it has taken the *black* so effectually, that the Fire, the very Fire of Hell can never purge the Soul there from.

And that the *Soul* has received (*u*) this infection thus early, and that it retains it so surely, is not only signified by Childrens coming into the World besmeared in their Mothers Blood, and by the First-born's being redeemed at a month old; but also by the first inclinations and actions of Children when they are so come into the World. Who sees not,

(*u*) Ezek. 16.

that

that lying pride, diſobedience to parents, and
pocriſie do put forth themſelves in Children bef
they know that they do either well or ill in ſo doi
or before they are capable to learn either of th
arts by imitation, or ſeeing underſtandingly
ſame things done firſt by others? He that ſees
that they do it naturally, from a principle, from
inherent principle, is either blinded, and has
tained his darkneſs by the ſame ſin as they, or
ſuffered himſelf to be ſwayed by a deluſion fr
him who at firſt infuſed this ſpawn of ſin into Ma
nature.

Nor doth the averſeneſs of Children to moral
a little demonſtrate what has been ſaid. For as
would make a Serpent ſick, ſhould one give it
ſtrong Antidote againſt his Poyſon; ſo then a
Children, and never more than then diſturbed
their minds, when a ſtrict hand and a ſtiff rein
moral diſcipline is maintained over and upon them
True, ſometimes reſtraining grace corrects them
but that is not of themſelves. But more oft hyp
criſie is the great and firſt moving Wheel to all the
ſeeming compliances with admonitions, which in
dulgent Parents are apt to overlook; yea, and ſome
times through unadviſedneſs to commit for the prin
ciples of grace. I ſpeak now of that which comes be
fore converſion.

But as I ſaid before, I would not now diſpute, on
ly I have thought good thus to urge theſe things t
make my aſſertion manifeſt, and to ſhew what is th
cauſe of the *damnation* of the Soul.

3. Again, As the Soul *receives* ſin, and *retains* it
ſo it alſo doth *entertain* it; that is, countenance, ſmil
upon, and like its complection and nature well. A
Man may *detain*, that is, hold faſt a thing which ye
he doth not regard; but when he *entertains*, then he

countenances, likes, and delights in the company. It then is first received by the Soul, as has been before explained, and by that reception is polluted and defiled. This makes it hateful in the Eyes of Justice, it is now polluted. Then secondly, this sin is not only received but retained, that is, it sticks so fast, abides so fixedly in the Soul, that it cannot be gotten out, this is the cause of the continuation of abhorrence: for if God abhors because there is a Being of sin there, it must needs be that he should continue to abhor, since sin continues to have a Being there. But then, in the third place, sin is not only received, retained, but *entertained* by the now defiled and polluted Soul: wherefore this must needs be a cause of the continuance of anger, and that with aggravation: When I say, entertained, I do not mean, as men entertain their Enemies, with small and great cost; but as they entertain those whom they like, and those that are got into their affections.

And therefore the wrath of God must certainly be set out upon the Soul, to the everlasting damnation of it.

Now that the *Soul* doth thus *entertain* sin is manifest by these several particulars.

1. It hath admitted it with complacence and delight into every Chamber of the Soul: I mean it has been delightfully admitted to an entertainment by all the powers or faculties of the Soul. The (*a*) Soul hath chose it rather than God, it also at God's command refuseth to let it go, yea, it chuseth that doctrine, and loveth it best (since it must have a doctrine) that has most of sin, and baseness in it. They (*b*) *say to the Seers, See not, and to the Prophets,*

(*a*) Isa. 65. 12. C. 66. 3. (*b*) Isa. 30. 10.

Propheſie not unto us right things, ſpeak unto us ſmo things, Propheſie deceits.

Theſe are ſigns that the Soul with liking hath e tertained ſin: And if there be at any time, as inde there is, a Warrant iſſued out from the Mouth God to apprehend, to condemn and mortifie ſin. W then,

2. Theſe ſhifts the Souls of Sinners do preſent make for the ſaving of ſin from thoſe things that b the World Men are commanded to do unto it.

1. They will if poſſible hide it, and (*c*) not ſuff it to be diſcovered. *He that hideth his ſins ſhall n proſper.* And again, They hide it and refuſe to let go. This is an evident ſign that the Soul has a favo for ſin, and that with liking it entertains it.

2. As it will hide it, ſo it will excuſe it, and plea that this and that piece of wickedneſs is no ſuch ev thing, Men need not be ſo nice and make ſuch puther about it, calling thoſe that cry out ſo hot againſt it, Men more nice than wiſe: Hence th *Prophets* of old uſed to be called *mad-men*, and th World would reply againſt their doctrine; *Where* (*d*) *have we been ſo wearieſome to God, and what have w ſpoken ſo much againſt him?*

3. As the Soul will do this, ſo to ſave ſin, it wi cover it with names of vertue, either moral or civil and of this God greatly complains, yea, breaks ou into anger for this, ſaying, *Wo* (*e*) *to them that call e vil good, and good evil; that put darkneſs for light an light for darkneſs; and put bitter for ſweet, and ſwee for bitter.*

4. If convictions and diſcovery of ſin be ſo ſtron and ſo plain, that the Soul cannot deny but that it

(*c*) Prov. 28. 13. Job 20. 12, 13. (*d*) Mal. 1. 6, 7 C. 3. 8, 13. (*e*) Iſa. 5. 20.

sin, and that God is offended therewith: then it will give flattering promises to God that it will indeed put it away, but yet it will prefix a time that shall be long first, if it also then at all performs it, saying yet a little sleep, yet a little slumber, yet a little folding of sin in mine arms, till I am older, till I am richer, till I have had more of the sweetness and the delights of sin. Thus, *their* (*f*) *Soul delighteth in their abominations.*

5. If God yet pursues, and will see whether this promise of puting sin out of doors shall be fulfilled by the Soul, why then it will be *partial in God's Law*, it will put away some, and keep some; put away the grossest and keep the finest; put away those that can best be spared, and keep the most profitable for (*g*) a help at a pinch.

6. Yea, If all sin must be abandoned, or the Soul shall have no rest, why then the Soul and Sin will part (with such a parting as it is) even as *Phaltiel* parted with *David's* Wife, (*h*) with an ill will and a sorrowful mind, or as *Orpha* left her Mother with a Kiss.

7. And if at any time they can, or shall meet with each other again, and no Body never the wiser: O what courting will be betwixt Sin and the Soul; and this is called (*i*) doing of things in the dark.

By all these and many more things that might be instanced, it is manifest that sin has a friendly entertainment by the Soul, and that therefore the Soul is guilty of damnation: For what do all these things argue, but that God, his word, his ways and graces are out of favour with the Soul, and that sin and Satan are its only pleasant companions. But,

(*f*) Isa. 66. 3. (*g*) Mal. 2. 9. (*h*) 2 Sam. 3. 16. Ruth 1. 14. (*i*) Ezek. 8. 12.

Secondly, That I may yet shew you what a grea thing sin is with the Soul that is to be damned. I wi shew how sin by the help of the Soul is managed tro the motion of sin, even till it comes to the ver *act*; for sin *cannot come to an act* without the help o the Soul. The Body doth little here, as I sha further shew you anon.

There is then a motion of sin presented to th Soul (and whether presented by sin it self, or the De vil, we will not at this time dispute) motions of sin and motions to sin there are, and always the end o the motions of sin are to prevail with the Soul t help that motion into an act. But I say, (*m*) There is a motion to sin, moved to the Soul; or as *Fame* calls it a conception: Now behold how the Soul deal with this motion, in order to the finishing of sin tha death might follow.

1. This motion is taken notice of by the Soul: bu is not resisted nor striven against, only the Soul lift up its eyes upon it, and sees that there is present, motion to sin; a motion of sin presented to the Soul that the Soul might Midwife it from the Conceptio into the World.

2. Well, Notice being taken that a motion to sin i present, what follows, but that the *fancy* or *im gination* of the Soul taketh it home to it, and doth no only look upon it and behold it more narrowly, bu begins to trick and trim up the sin to the pleasing o it self and of all the Powers of the Soul. That thi is true, is evident, because God findeth fault with th imagination as with that which lendeth to sin, th first hand, and that giveth to it the first lift toward its being helped forward to act. *And* (*n*) *God sa that the wickedness of Man was great in the Earth* (th

(*n*) Rom. 7. 5. (*o*) Gen. 6. 5, 12, 13.

is, many abominable actions were done: for all fleſh had corrupted God's way upon the Earth.) But how came this to be ſo? why, *every imagination of the thoughts*, or of the motions that were in the Heart to ſin, *was evil, only evil, and that continually*. The *imagination* of the thoughts was evil, that is, ſuch as tended not to deaden or ſtifle, but ſuch as tended to animate and forward the *motions* or *thoughts* of ſin into action; *every imagination of the thoughts*, that which is here called a thought, is by *Paul* to the *Romans* called a motion: now the imagination ſhould and would, had it been on God's ſide, ſo have conceived of this motion of and to ſins, as to have preſented it in all its features ſo ugly, ſo ill favoured and ſo unreaſonable a thing to the Soul, that the Soul ſhould forthwith have let down the Sluce, and pulled up the Draw bridge, put a ſtop with greateſt defiance to the *motion* now under conſideration: but the *imagination* being defiled, it preſently at the very firſt view or noiſe of the *motion* of ſin, ſo acted as to forward the bringing the ſaid motion or thought into act. So then, *the thought of ſin*, or motion thereto, is firſt of all entertained by the *imagination* and *fancy* of the Soul, and thence conveyed to the reſt of the Powers of the Soul to be condemned, if the *imagination* be good; but to be helped forward to the act, if the *imagination* be evil. And thus the evil imagination helpeth the motion of, and to, ſin towards the act, even by dreſſing of it up in that guiſe and habit that may beſt delude the Underſtanding Judgment and Conſcience: and that is done after this manner; Suppoſe a *motion* of ſin to commit fornication, to ſwear, to ſteal, to act covetouſly, or the like, be propounded to the fancy and imagination; the imagination if evil preſently dreſſeth up this motion in that garb that beſt ſuiteth with the nature of

the Sin. As if it be the Luſt of Uncleanneſs, there is the Motion to ſin dreſt up in all the imaginable pleaſureableneſs of that Sin; if to Covetouſneſs, there is the Sin dreſt up in the Profits and Honours that attend that Sin, and ſo of Theft and the like; but if the Motion be to ſwear, hector or the like, then is that Motion dreſt up with valour, and manlineſs: and ſo you may count of the reſt of ſinful *Motions*; and thus being trimmed up like a *Bartholomew* Baby, it is preſented to all the reſt of the Powers of the *Soul*, where with joint conſent it is admired and imbraced to the firing and inflaming all the Powers of the *Soul*.

And hence it is that Men are ſaid to inflame themſelves with their Idols under every green Tree: *And to be as fed Horſes, neighing after their Neighbour's* (*m*) *Wife*: for the *Imagination* is ſuch a forceable Power, that if it putteth forth it ſelf to dreſs up and preſent a thing to the Soul, whether that thing be evil or good, the reſt of the Faculties cannot withſtand it. Therefore when *David* prayed for the Children of *Iſrael*, he ſaid, *I have ſeen with joy, thy People, which are preſent here, to offer willingly unto thee*; that is, for preparations to build the Temple. O *Lord God*, ſaith he, *keep this for ever in the Imagination* (*n*) *of the Thoughts of the Heart of thy People for ever, and prepare their hearts unto thee.* He knew that as the *Imagination* was prepared, ſo would the Soul be moved, whether by evil or good; therefore as to this he prays that their *imagination* might be ingaged always with apprehenſions of the beauteouſneſs of the Temple, that they might always, as now, offer willingly for its building.

(*m*) Iſa. 57. 5. Jer. 5. 8. (*n*) 1 Chron. 29. 17, 18.

But

But as I said, when the *Imagination* hath thus set forth Sin to the rest of the Faculties of the Soul, they are presently intangled and fall into a flame of love thereto: this being done, it follows that a *Purpose* to pursue this *Motion*, till it be brought unto act, is the next thing that is resolved on. Thus *Esau* after he had conceived of that profit that would accrue to him by murthering of his Brother, fell the next way into a Resolve to spill *Jacob's* Blood. And *Rebecca* sent for *Jacob*, and said unto him. (*o*) *Behold thy Brother* Esau *as touching thee, doth comfort himself*, purposing *to kill thee*. Nor is this purpose to do an evil without its fruit; for he comforted himself in his evil *purpose*; *Esau* as touching thee doth *comfort himself*; purposing to kill thee.

The Purpose therefore being concluded, in the next place the Invention is diligently set to work to find out what means, methods, and ways will be thought best to bring this purpose into practice, and this motion to sin into action. *Esau invented* the (*p*) Death of his Brother, when his Father was to be carried to his Grave: *David* purposed to make *Uriah* Father his Bastard-Child, by making of him drunk. *Amnon* purposed to ravish *Tamar*, and the means that he *invented* to do it, were by feigning himself sick. *Absalom* purposed to kill *Amnon*, and invented to do it (*q*) at a Feast. *Judas* purposed to sell *Christ*, and invented to betray him in the absence of the People. The *Jews* purposed to kill *Paul*, and *invented* to intreat the Judge of a Blandation to send for him, (*r*) that they might murther him as he went.

(*o*) Gen. 27. 42. Jer. 49. 30. (*p*) Gen. 27. 42. 2 Sam. 11. 13. (*q*) Luke 22. 3, 4, 5, 6. (*r*) Acts 23. 12, 13, 14, 15.

Thus you ſee how ſin is in the *Motion* of it handed through the Soul; Firſt, it comes into the Fancy or Imagination by which it is ſo preſented to the Soul, as to inflame it with deſire to bring it into act, ſo from this deſire the Soul proceedeth to a purpoſe of enjoying, and from a purpoſe of enjoying to *inventing* how, or by what means it had beſt to attempt the accompliſhing of it.

But further, When the *Soul* has thus far by its wickedneſs purſued the Motion of Sin to bring it into action: then to the laſt thing, to wit, to *endeavour* to take the opportunity, which by the *Invention* is judged moſt convenient, ſo to endeavours it goes till it has finiſhed Sin, and finiſhed, in finiſhing of that, its own fearful damnation. *Then Luſt when it* (ſ) *hath conceived, bringeth forth ſin, and ſin when it is finiſhed bringeth forth death.*

And who knows, but God and the Soul, how many letts, hindrances, convictions, fears, frights, miſgivings, and thoughts of the Judgment of God all this while are paſſing and repaſſing, turning and returning over the Face of the Soul? How many times the Soul is made to ſtart, look back and tremble, while it is purſuing the pleaſure, profit, applauſe or preferment that Sin when finiſhed, promiſeth to yield unto the Soul? for God is ſuch a lover of the Soul, that he ſeldom lets it go on in Sin, but he cries to it by his word and providences; *Oh! do not this abominable thing that I hate*; eſpecially at firſt, until it ſhall have hardened it ſelf, and ſo provoked him to give it up in Sin-revenging Judgment to its own ways and doings, which is the terribleſt Judgment under Heaven: And this brings me to the third Thing, the which I now will ſpeak to.

(ſ) Jam. 1. 15.

3. As

3. As the Soul receives, detains, entertains, and willily worketh, to bring Sin from the motion into act, ſo it abhorreth to be controuled and taken off of this work; *My Soul loathed them*, ſays God, (*t*) *and their Soul alſo abhorred me*: My Soul loathed them becauſe they were ſo *bad*, and their Souls abhorred me, becauſe I am ſo *good*. Sin then is the Cauſe of the Loſs of the Soul; becauſe it hath ſet the Soul, or rather, becauſe the Soul of love to ſin, hath ſet it ſelf againſt God. *Wo unto their Souls, for they* (*u*) *have rewarded evil unto themſelves.*

That you may the better perceive that the *Soul* through ſin has ſet it ſelf againſt God: I will propoſe, and ſpeak briefly to theſe two things:

I. The Law.

II. The Goſpel.

1. For the Law, God has given it for a Rule of Life, either as written in their Natures, or as inſerted in the Holy Scriptures: I ſay, for a Rule of Life to all the Children of Men, but what have Men done, or how have they carried it to this Law of their Creator, let us ſee, and that from the Mouth of God himſelf.

I. (*w*) They have not hearkened unto my Law.

II. They have forſaken my Law.

III. They have forſaken me, and not kept my Law.

IV. They have not walked in my Law, nor in my Statutes.

V. (*x*) Her Prieſts have violated my Law.

VI. And ſaith God, I have written to him the great Things of my Law, but they were counted as a ſtrange Thing.

(*t*) Zech. 11. 8. (*u*) Iſa. 3. 9. (*w*) Jer. 6. 19. Ch. 9. 13. Ch. 16. 11. Ch. 44. (*x*) Ezek. 22. 26. Hoſ. 8. 12.

Now whence ſhould all this diſobedience ariſe not from the unreaſonableneſs of the Commandment, but from the Oppoſition that is lodged in the *Soul* againſt God and the Enmity that it entertains againſt goodneſs. Hence the Apoſtle ſpeaks of the Enmity, and ſays, That Men are enemies in their Minds, their (*y*) Souls, as is manifeſt, by wicked works.

This, if Men went no further, muſt needs be highly provoking to a juſt and holy God: yea, ſo highly offenſive is it, that to ſhew the heat of his (*z*) anger, he ſaith, *Indignation and wrath, tribulation and anguiſh, upon every Soul of Man that doth evil* (and this is evil with a witneſs) *of the Jew firſt, and alſo of the Gentile, that doth evil*, that breaketh the Law, for that evil he is crying out againſt now. But,

2. To ſpeak of the Goſpel, and of the Carriage of ſinful Souls towards God under that diſpenſation.

The Goſpel is a Revelation of a ſovereign Remedy, provided by God through Chriſt, for the Health and Salvation of thoſe that have made themſelves objects of wrath by the Breach of the Law of Works. This is manifeſt by all the Scripture: But how doth the Soul carry it towards God, when he offereth to deal with it under and by this diſpenſation of grace? Why, juſt as it carried it under the Law of Works, they *oppoſe*, they *contradict*, they *blaſpheme*, and forbid that this Goſpel be mentioned. What higher (*a*) affront or contempt can be offered to God and what greater diſdain can be ſhewn againſt the Goſpel? Yet all this the poor Soul to its own wrong offereth againſt the way of its own ſalvation as it is ſaid in the Word of Truth, (*b*) *He that ſinneth a-*

(*y*) Col. 1. 21. (*z*) Rom. 2. 8, 9. (*a*) Acts 13. 45. Chap. 18. 6. 2 Tim. 2. 25. 1 Theſ. 2. 13, 14, 15. (*b*) Prov. 8. 36.

gainſt

gainst me, wrongs his own Soul, all that hate me, love death.

But further, The Soul despiseth not the Gospel in that revelation of it only, but the great and chief bringer thereof with the manner also of his bringing of it.

The Bringer, the great Bringer of the Gospel is the good Lord Jesus Christ himself, he came and preached Peace to them that the Law proclaimed (*c*) War against; he came and preached Peace to them that were far off, and to them that were nigh. And it is worth your observation, to take notice how he came, and that was and still is (as he is set forth in the Word of the Gospel) to wit, First as making peace himself to God for us, in and by the Blood of his Cross, and then as bearing (as set out by the Gospel) the very Characters of his sufferings before our faces in every tender of the Gospel of his grace unto us. And to touch a little upon the Dress in which by the Gospel Christ presenteth himself unto us, while he offereth unto sinful Souls his peace, by the Tenders thereof.

1. (*d*) He is set forth as born for us, to save our Souls.

2. He is set forth before us, as bearing of our *Sins* for us, and suffering God's Wrath for us.

3. He is set forth before us, as fulfilling the Law for us, and as bringing of everlasting righteousness to us for our covering.

Again, As to the manner of his working out the Salvation of Sinners for them, that they might have Peace and Joy, and Heaven and Glory for ever;

(*c*) Eph. 2. 17. (*d*) Isa. 9. 6. Luke 2. 9, 10, 11, 12. 1 Cor. 15. 3. Gal. 3. 13. Rom 10. 4. Dan. 9. 24.

1. He

1. He is ſet forth as ſweating of Blood while he (*e*) was in his Agony, wreſtling with the Thoughts of Death, which he was to ſuffer for our Sins, that he might ſave the Soul.

2. He is ſet forth as crying, weeping and mourning under the Laſhes of Juſtice, (*f*) that he put himſelf under, and was willing to bear for our *Sins*.

3. He is ſet forth as betrayed, apprehended, condemned, ſpit on, ſcourged, buffeted, mocked, crowned with Thorns, crucified, pierced with Nails and a Spear: To ſave the *Soul* from being betrayed by the *Devil* and *Sin*; to ſave it from being apprehended by Juſtice, and condemned by the Law; to ſave it from being ſpit on in a way of contempt by holineſs. To ſave it from being ſcourged with guilt of *Sins* as with *Scorpions*. To ſave it from being continually buffeted by its own Conſcience. To ſave it from being mocked at by God. To ſave it from being crowned with ignominy and ſhame for ever. To ſave it from dying the ſecond Death. To ſave it from wounds and grief for ever.

Doſt thou underſtand me, ſinful Soul? He wreſtled with Juſtice, that thou mighteſt have reſt; he wept and mourned that thou mighteſt laugh and rejoyce; he was betrayed that thou mighteſt go free; was apprehended that thou mighteſt eſcape; he was condemned that thou mighteſt be juſtified; and was killed that thou mighteſt live; he wore a Crown of Thorns that thou mighteſt wear a Crown of Glory; and was nailed to the Croſs with his Arms wide open, to ſhew with what freeneſs all his Merits ſhall be beſtowed on the coming *Soul*, and how heartily he will receive it into his boſom.

Further. All this he did of meer good will, and offereth the Benefit thereof unto thee freely; yea

(*e*) Luk. 22.24. (*f*) Heb. 3.7.

he cometh unto thee in the Word of the Gospel, with the Blood running down from his Head upon his Face, with his Tears abiding upon his Cheeks, with his holes as fresh in his hands and his feet, and as with the Blood still bubling out of his side, to pray thee (*g*) to accept of the Benefit, and to be reconciled to God thereby. But what saith the sinful Soul to this? I do not ask what he saith with his Lips, for he will assuredly flatter *God* with his Mouth; But what doth his actions and carriages declare as to his acceptance of this incomparable Benefit? *For a wicked Man* (*h*) *speaketh with his feet, and teacheth with his fingers.* With his feet, that is, by the way he goeth; and with his fingers, that is, by his acts and doings. So then what saith he by his goings, by his acts, and doings unto this incomparable benefit, *thus* brought unto him from the Father, by his only Son Jesus Christ? What saith he? Why, he saith, That he doth not at all regard this Christ, nor value the *Grace thus* tendered unto him in the Gospel.

First he saith, That he regardeth not this Christ, that he seeth nothing in him why he should admit him to be entertained in his affections. Therefore the Prophet speaking in the Person of Sinners says, (*i*) *He* (Christ) *hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him*: And then adds to shew what he meaneth by his thus speaking, saying, *He is despised and rejected of Men.* All this is spoken with reference to his Person, and it was eminently fulfilled upon him in the days of his flesh, when he was hated, maligned and persecuted to death by Sinners. And is still fulfilled in the *Souls* of *Sinners*, in that they cannot abide to

(*g*) 2 Cor. 5. (*h*) Prov. 6. 12, 13. (*i*) Isa. 53. 2, 3.

think

think of him with thoughts that have a Tendency in them to separate them and their Lusts asunder, and to the making of them to imbrace him for their darling, and the taking up of their Cross, to follow him. All this Sinners speak out with loud voices, in that they stop their ears and shut their eyes, as to him, but open them wide, and hearken diligently to any thing that pleaseth the Flesh, and that is a Nursery to Sin. But,

2. As they despise and reject, and do not regard his Person, so they do not value the Grace that he tendereth unto them by the Gospel; this is plain by that indifferency of spirit that always attends them, when at any time they hear thereof, or when it is presented unto them.

I may safely say, That the most of Men who are concerned in a Trade, will be more vigilant in dealing with a Twelve-penny Customer, than they will be with Christ, when he comes to make unto them by the Gospel, a tender of the incomparable Grace of God. Hence they are called fools, (*k*) *Because a price is put into their hands to get wisdom, and they have no heart unto it.* And hence again it is, that that bitter complaint is made, (*l*) *But my People would not hearken to my voice, and Israel would none of me.*

Now these things being found, as practised by the *Souls* of *Sinners*, must needs after a wonderful manner provoke; wherefore no marvel that the Heavens are bid to be astonished at this, and that damnation shall seize upon the *Soul* for this.

And indeed, The *Soul* that doth thus by practice (*m*) (though with his mouth (as who doth not?) he shall shew much love) he doth interpretatively say these things:

(*k*) Prov. 17. 16. (*l*) Psal. 81. 11. (*m*) Jer. 2.

1. That

1. That he loveth *Sin* better than *Grace*, and darkness better than light, even as our Lord Jesus Christ hath shewed. *And this is the Condemnation that light is come into the World, and Men love darkness more than light* (as is manifest) *because their deeds are evil.*

2. They do also by their thus rejecting of Christ and Grace, say, That for what the Law can do to them, they value it not; they regard not its thundering, threatnings, nor will they shrink when they come to endure the Execution thereof; wherefore God to deter them from such bold and desperate ways, that do interpretatively fully declare that they make such desperate conclusions, insinuates, that the Burden of the Curse thereof is intolerable, saying, *Can* (p) *thy Heart endure, or can thy Hands be strong in the day that I shall deal with thee, I the Lord have spoken it, I will do it.*

3. Yea by their thus doing, they do as good as say, That they will run the hazzard of a sentence of death at the day of judgment, and that they will in the mean time joyn Issue and stand a Tryal at that day with the great and terrible God: What else means their not hearkning to him, their despising of his Son, and the rejecting of his grace: yea, I say again, what else means their slighting of the Curse of the Law, and their chusing to abide in their sins till the day of death and judgment. And thus I have shewed you the Causes of the Loss of the Soul: And assuredly these things are no fables.

Object. *But some may Object, and say, But you denounce all against the Soul, as if the Body was in no fault at all; or as if there were no punishment assigned for the Body.*

(o) John 3, 19. (p) Ezek. 22, 14.

Object.

I Anſwer, The Soul muſt be the part puniſhed, becauſe the Soul is that which ſins. *Every (q) Sin that a Man doth is without the Body*; Fornication or Adultery excepted. *Is without the Body*, that is, as to the wilily inventing, contriving and finding out ways to bring the motions of ſin into action. For alas! What can the Body do as to theſe? it is in a manner wholly paſſive, yea, altogether as to the luſting and purpoſing to do the wickedneſs, excepting the ſin before excepted; Ay, and not excepting that, as to the riſe of that Sin; for even that with all the reſt ariſeth and proceedeth out of the Heart the Soul. *For (r) from within, out of the Heart of Man proceed fornication, adultery, murder, theefts, covetouſneſs, wickedneſs, deceit, luſciouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: all theſe evil things come from within and defile the Man*: that is, the outward Man. But a difference muſt always be put betwixt defiling and being defiled, that which defileth being the worſt: not but that the Body ſhall have its ſhare of judgment, for (ſ) Body and Soul muſt be deſtroyed in Hell; the Body as the Inſtrument, the Soul as the Actor; but oh! the Soul, the Soul, the Soul is the Sinner, and therefore the Soul, as the Principal, muſt be puniſhed.

And that God's indignation burneth moſt againſt the *Soul*, appears, in that death hath ſeized upon every Soul already, for the Scripture ſaith. That every (t) natural or unconverted Man *is dead*. Dead! How? Is his Body dead? No verily, his Body liveth, but his *Soul is dead*. Dead! but with what death? Dead to God, and to all things Goſpel good, by reaſon of that benumming, ſtupefying

(r) 1 Cor. 6. 18. (ſ) Mark 7. 21, 22, 23. (t) Luk. 12. Matth. 10. 28.

and senselessness that by God's just Judgment for and by sin, hath (*) swallowed up the Soul. Yea if you observe, you shall see, that the Soul goeth first, or before in punishment. not only by what has been said already, in that the Soul is first made a partaker of death, but in that God first deals with the Soul by convictions, yea, and terrors, perhaps while the Body is well; or in that he giveth up the Soul to judicial hardness, and further blindness, while he leaveth the Body to do his Office in the World: yea, and also when the day of death, and dissolution is come, the Body is spared while the Soul is tormented in unutterable torment in Hell. And so I say, it shall be spared, and the Clods of the Valley shall be sweet unto it while the Soul mourneth in Hell for Sin: 'tis true, at the Day of Judgment because that is the last and final Judgment of God on Men, then the Body and Soul shall be re-united or joyned together again, and shall then together partake of that recompence for their wickedness which is meet. When I say, The Body is spared, and the Soul tormented, I mean not that the Body is not then at death made to partake of the wages of Sin: *For (u) the wages of Sin is death*: But I mean the Body partakes then but of temporal death, which as to sense and feeling, is sometimes over presently, and then resteth in the Grave, while the Soul is tormenting in Hell: yea, and why is Death suffered to slay the Body? I dare say, not chiefly for that the indignation of God most burneth against the Body; but the Body being the House for the Soul in this World, God even pulls down this Body, that the Soul may be stript naked; and being stript, may be carried to Prison, to the Place where damned *Souls* are, there to suffer in the

(*) Eph. 2. 1, 2, 3. 1 Tim. 5. 6. (u) Rom. 6.

be-

beginning of ſuffering, that puniſhment that will b endleſs.

2. Therefore the *Soul* muſt be the part moſt ſorel puniſhed, becauſe Juſtice muſt be diſtributed wit equity. God is a God of knowledge and judgment *(w)* by him actions are weighed: actions in order t Judgment. Now by weighing of actions, ſince h finds the *Soul* to have the deepeſt Hand in *Sin*, an he ſays that he hath ſo, of equity the *Soul* is to bea the burden of puniſhment; *Shall (x) not the Judg of all the Earth do right*, in his famous diſtributing o Judgment? *He (y) will not lay upon Man more tha right, that he ſhould enter into judgment with God.* The *Soul* ſince deepeſt in *Sin*, ſhall alſo be deepeſt in puniſhment. *Shall (z) one Man ſin*, ſaid *Moſes*, an *wilt thou be wroth with all the Congregation?* He pleads here for equity in God's diſtributing of Judg ment: yea, and ſo exact is God in the diſtribution thereof, that he will not puniſh Heathens ſo as he will puniſh Jews; wherefore he ſaith, *of the Jew firſt (a) or chiefly, and alſo to the Gentile*: yea, in Hell he has prepared ſeveral degrees of puniſhment for the ſeveral ſorts or degrees of offenders, *And (b) ſome ſhall receive greater damnation.* And will it not be unmeet for us to think, ſince God is ſo exact in all his doings, that he will without his weights and meaſures give to Soul and Body, as I may ſay, careleſſly, not ſeverally, their puniſhments according to the deſert and merit of each?

3. The puniſhment of the *Soul* in Hell muſt needs, to be ſure, as to degree, differ from the puniſhment of the Body there: When I ſay *differ*, I mean muſt needs be greater, whether the Body be puniſhed

(*w*) 1 Sam. 2. (*x*) Gen. 19. 25. (*y*) Job 34. 23. (*z*) Numb. 16. 22. (*a*) Rom. 2. 9. (*b*) Luke 20. 47.

with

with the ſame Fire, with the *Soul*, or Fire of another nature. If it be puniſhed with the ſame Fire, yet not in the ſame way, for the Fire of Guilt with the Apprehenſions of indignation and wrath, are moſt properly felt, and apprehended by the *Soul*, and by the Body, by vertue of its union with the *Soul*, and ſo felt by the Body, if not only, yet I think moſtly by way of ſympathy with the *Soul* (and the Cauſe we ſay, is worſe than the Diſeaſe) and if the wrath of God, and the Apprehenſions of it, as diſcharging it ſelf for ſin, and the breach of the Law, be that with which the *Soul* is puniſhed, as ſure it is; then the Body is puniſhed by the Effects, or by thoſe Influences that the *Soul* in its torments has upon the Body, by vertue of that great oneneſs and union that is between them.

But if there be a puniſhment prepared for the Body diſtinct in kind from that which is prepared for the *Soul*, yet it muſt be a puniſhment inferior to that which is prepared for the *Soul* (not that the *Soul* and Body ſhall be ſevered, but being made of things diſtinct, their puniſhments will be by that which is moſt ſuitable to each) I ſay, it muſt be inferior, becauſe nothing can be ſo hot, ſo tormenting, ſo intolerably unſupportable, as the quickeſt Apprehenſions of, and the immediate ſinking under that Guilt and Indignation that is proportionable to the Offence. Should all the Wood and Brimſtone, and cumbuſtible matter on Earth be gathered together for the tormenting of one Body, yet that cannot yield that torment to that, which the ſence of guilt and burning-hot application of the mighty indignation of God, will do to the *Soul*: Yea, ſuppoſe the Fire wherewith the Body is tormented in Hell, ſhould be ſeven times hotter than any of our Fire; yea, ſuppoſe it again, to be ſeven times hotter than that which is

ſeven

ſeven times hotter than ours, yet it muſt, ſuppoſe it be but created fire, be infinitely ſhort (as to tormenting operations) of the unſpeakable wrath of God, when in the heat thereof he applyeth it to, and doth puniſh the *Soul* for ſin in Hell therewith.

So then whether the Body be tormented with the ſame Fire wherewith the *Soul* is tormented, or whether the Fire be of another kind, yet it is not poſſible that it ſhould bear the ſame puniſhment as to degree, becauſe, or for the cauſes that I have ſhewed: Nor indeed is it meet it ſhould, becauſe the Body has not ſinned ſo, ſo grievouſly as the *Soul* has done, and *God* proportioneth the puniſhment ſuitable to the Offence.

4. With the *Soul* by its ſelf, are the moſt quick and ſuitable apprehenſions of God and his wrath; wherefore that muſt needs be made partaker of the ſoreſt puniſhment in Hell; 'tis the Soul that now is moſt ſubtle at diſcerning, and it is the Soul that will be ſo; then Conſcience, Memory, Underſtanding and Mind, theſe will be the ſeat of torment, ſince the Underſtanding will let Wrath immediately upon theſe, from what it apprehends of that wrath; Conſcience will let in the Wrath of God immediately upon theſe, from what it fearfully feels of that wrath: the Memory will then as a Veſſel receive and retain up to the brim of this Wrath even as it receiveth by the Underſtanding and Conſcience, the Cauſe of this Wrath, and conſiders of the durableneſs of it: So then the Soul is the ſeat and receiver of Wrath, even as it was the receiver and ſeat of Sin; here then is ſin and wrath upon the Soul, the Soul in the Body, and ſo Soul and Body tormented in Hell-fire.

5. The

5. The Soul will be most tormented, because strongest: the biggest Burden must lye upon the strongest Part; especially since also it is made capable of it by its sin. The Soul must bear its own punishment, and a great part of the Bodies too, forasmuch, as so far as Apprehension goes, the Soul will be quicker at that Work than the Body. The Body will have its punishment to lye mostly in feeling, but the Soul in feeling and apprehending both. True, the Body by the help of the Soul will see too, but the Soul will see yet abundantly further. And good reason that the Soul should bear part of the punishment of the Body, because it was through its allurements that the Body yielded to help the *Soul* to *Sin*; the Devil presented *Sin*, the *Soul* took it by the Body, and now Devil and *Soul* and *Body*, and all must be lost, cast away, that is damned in Hell for *Sin*, but the *Soul* must be the Burden-bearer.

Object. *But you may say, doth not this give incouragement to Sinners to give way to the Body to be in all its members loose and vain, and wicked, as Instruments to Sin?*

Answer. No, Forasmuch as the Body shall also have his share in punishment: for though I have said, the Soul shall have more punishment than the Body; yet I have not said, That the Body shall at all be eased by that; no, the Body will have its due: and for the better making out of my Answer further, consider of these following particulars.

1. The Body will be the Vessel to hold a tormented *Soul* in, this will be something, therefore Man, damned Man, is called a (s) *Vessel of Wrath*; a Vessel, and that in both Body and *Soul*. The *Soul* receiveth Wrath into its self, and the Body

(s) Rom. 9. 22.

holdeth

holdeth that *Soul* that has thus received, and is tormented with this Wrath of God. Now the Body being a Veſſel to hold this *Soul* that is thus poſſeſſed with the Wrath of God, muſt needs it ſelf be afflicted and tormented with that torment, becauſe of its union with the Body: therefore the Holy Ghoſt ſaith, *His (d) Fleſh upon him ſhall have pain, and his Soul within him ſhall mourn*: Both ſhall have their torment and miſery, for that both joyned hand in hand in ſin, the *Soul* to bring it to the Birth, and the Body to midwife it into the World; therefore it ſaith again, with reference to the Body, *Let (e) the Curſe come into his Bowels like Water, and like Oyl into his Bones.* Let it be to him as a Garment which covereth him, and as a Girdle, *&c.* The Body then will be tormented as well as the Soul, by being a Veſſel to hold that *Soul* in, that is now poſſeſſed and diſtreſſed with the unſpeakable wrath and indignation of the Almighty God: and this will be a great deal if you conſider,

2. That the Body as a Body, will by reaſon of its union with the *Soul*, be as ſenſible, and ſo as capable in its kind, to receive correction and torment, as ever, nay I think more; for if the quickneſs of the *Soul*, giveth quickneſs of ſenſe to the Body, as (in ſome caſe, at leaſt) I am apt to think it doth, then foraſmuch as the *Soul* will now be moſt quick, moſt ſharp in Apprehenſion, ſo the Body by reaſon of union, and ſympathy with the *Soul*, will be moſt quick, and moſt ſharp as to Senſe. Indeed if the Body ſhould not receive and retain ſenſe, yea, all its *Senſes*, by reaſon of its being a Veſſel to hold the *Soul*, the torment of the *Soul* could not, as torment, be miniſtred to the Body, no more than the Fire tormented

(*d*) Job 14. 22. (*e*) Pſal. 109. 17, 18, 19.

King of *Babylon*'s-*furnace*, (*f*) or than the King *Moab*'s *Lime-kiln* was afflicted, because (*g*) the King *Edom*'s Bones were burnt to Lime therein. But the Body has received again its senses, now there it must, yea, it cannot chuse but must feel that wrath of God that is let out, yea poured out like Floods of Water into the Soul.

Remember also, that besides what the Body receiveth from the *Soul* by reason of its union and sympathy therewith, there is a punishment and instruments of punishment, though I will not pretend to tell you exactly what it is, prepared for the Body for its joyning with the *Soul* in *Sin*, therewith to be punished; a Punishment, I say, that shall fall immediately upon the Body, and that such an one, as will most fitly suit with the Nature of the Body, as wrath and guilt do most fitly suit the Nature of the *Soul*.

3. Add to these, the durable condition that the Body in this state is now in with the *Soul*. Time was when the *Soul* dyed, and the Body lived, and that the *Soul* was tormented while the Body slept and rested in the Dust, but now these things are past; for at the Day of Judgment, as I said, these two shall be re-united, and that which once did separate them, destroyed then of necessity they must abide together, and as together abide the Punishment prepared for them: and this will greaten the Torment of the Body: Death was once the Wages of *Sin*, and a grievous Curse, but might the Damned meet with it in Hell, they would count it a Mercy, because it would separate *Soul* and *Body*, and not only so, but take away all sense from the *Body*, and make it incapable of suffering torment: yea, I will add, and by that means give the *Soul* some ease: for without doubt, as the

(*f*) Dan. 3. (*g*) Amos 2. 1.

tor-

Torments of the *Soul* extend themſelves to the *B*
ſo the Torments of the *Body* extend themſelve
the *Soul*; nor can it be otherwiſe, becauſe of un
and ſympathy. But death, natural death, *ſhal*
deſtroyed, and there ſhall be no more (natural dea
no not in Hell. And now it ſhall happen to Men, (*h*)
it hath done in leſs and inferior Judgments, (*i*) *T*
ſhall ſeek death and deſire to dye, and death ſhall no
found by them: Thus therefore they muſt abide to
ther. death that uſed to ſeparate them aſunder,
now ſlain, 1. Becauſe it was an enmy in keepi
Chriſt's Body in the Grave. And 2. becauſe
Friend to carnal Men in that, though it was a Puni
ment in it ſelf, yet while it laſted and had domini
over the Body of the Wicked, it hindred them
that great and juſt judgment which for Sin was d
unto them; and this is the third Diſcovery of t
manner and way of puniſhing of the Body. But,

4. There will then be ſuch things to be ſeen an
heard, which the *Eye* and the *Ear* (to ſay no mo
than has been ſaid of the ſenſe of feeling) will ſe
and hear, that will greatly aggravate the Puniſh
ment of the Body in Hell: For though the Eye
the Window, and the Ear a Door for the Soul to loo
out at, and alſo to receive in by; yet whatever go
eth in at the Ear or the Eye, leaves influence upo
the Body, whether it be that which the *Soul* delight
eth in, or that which the *Soul* abhorreth; for as th
Eye affecteth the Heart, or *Soul*, ſo the Eye and (*k*)
Ear by hearing and beholding, both oft-times *affli*
the Body, *When I heard, my belly trembled, rottenne*
(*l*) *entred into my bones.*

(*h*) 1 Cor. 15. 26. (*i*) Jer. 9. 21. Rev. 9. 6. (*k*) Lam. 3. 51.
(*l*) Hab. 3. 16.

Now

Now I say, as the Body after its resurrection (*m*) to damnation, to everlasting shame and contempt, will receive all its senses again, so it will have matter to exercise them upon, not only to the letting into the *Soul*, those aggravations which they by hearing, feeling and seeing are capable to let in thither, but I say, they will have matter and things to exercise themselves upon for the helping forward of the Torment of the Body: under temporal Judgments of old, the *Body* as well as the *Soul* had no ease, day nor night, and that not only by reason of what was *felt*, but by reason of what was *heard* and *seen*. *In the Morning thou shalt say, would God it were even, and at even thou shalt say, would God it were Morning.* 1. *For the fear of thine heart, wherewith thou shalt fear.* 2. *And* (*n*) *for the sight of thine eyes, which thou shalt see*; *Nay he tells them a little before, That they should be mad for the sight of their eyes which they should see.*

See! Why, what shall they see? Why, themselves in Hell with others like them, and this will be a Torment to their Body, there is bodily torment as I told, ministred to the Body by the Senses of the Body. What think you? If a Man saw himself in Prison, in Irons, upon the Ladder, with the Rope about his Neck, would not this be distress to the Body, as well as to the Mind? To the Body doubtless! witness the heavy Looks, the shaking Legs, trembling Knees, pale Face, and beating and aking Heart; how much more then, when Men shall see themselves in the (*o*) most dreadful Place, it is a fearful Place, doubtless to all to behold themselves in, that shall come thither.

(*m*) Dan. 12. 2. Joh. 5. 29. (*n*) Deut. 28. 97. v. 34. (*o*) Luk. 16. 28.

Again, They ſhall ſee others there, and ſhall b
them ſee themſelves. There is an art, by which
Man may make his Neighbour look ſo ghaſtly, tha
he ſhall fright himſelf by looking on him, eſpecial
when he thinks of himſelf, that he is of the ſam
ſhew alſo. 'Tis ſaid concerning Men at the downf
of *Babylon*, That they ſhall be amazed one at ano
ther, (p) *for their faces ſhall be as flames.* An
what if one ſhould ſay, that even as it is wit
an Houſe ſet on fire within, where the Flame aſcend
out at the Chimnies, out at the Windows, and th
ſmoak out at every chink and crevis that it can find
ſo it will be with the Damned in Hell. That Soul
will breath Hell-fire and ſmoak, and coals will ſeem
to hang upon its burning lips; yea, the Face, Eye
and Ears will ſeem all to be Chimnies and Vents fo
the Flame and Smoak of the Burning which God b
his breath hath kindled therein, and upon them
which will be beheld one in another, to the grea
torment and diſtreſs of each other.

What ſhall I ſay? here will be ſeen Devils, an
here will be heard howlings, and mournings, her
will the *Soul* ſee it ſelf at an infinite diſtance fro
God, yea, the Body will ſee it too. In a Wor
who knows the Power of God's *Wrath*, the Weig
of *Sin*, the Torments of *Hell*, and the Length
Eternity? If none, then none can tell, when the
have ſaid what they can, the intollerableneſs of th
Torments that will ſwallow up the *Soul*, the loſt *Sou*
when it is caſt away by God, and from him, int
outer darkneſs for Sin: But thus much for the Cau
of the Loſs of the *Soul*.

I now come to the ſecond Doctrine that I gather
from the Words, namely, *That how unconcerned a*

(p) Iſa. 13. 8.

areleſs ſoever ſome now be about the Loſs or Salvation of their Souls, the Day is coming (but it will then be too late) when Men will be willing, had they never ſo much, to give it all in exchange for their Souls.

There are four things in the Words, that do prove this Doctrine:

1. There is an intimation of *Life* and *Senſe* in the Man that has loſt, and that after he has loſt his Soul in Hell: *Or what ſhall a Man give in exchange for his Soul?* Theſe words are by no means applicable to the Man that has no life or ſenſe: for he that is dead according to our common acceptation of death, that is deprived of life and ſenſe, would not give two pence to change his ſtate: Therefore the words do intimate that the Man is yet alive and ſenſible. Now were a Man alive and ſenſible, though he was in none other place than the Grave, there to be confined, while others are at liberty, what would he give in exchange for his place, and to be rid of that for a better? but how much more to be delivered from Hell, the preſent place and ſtate of his *Soul.*

2. There is in the Text, an intimation of a ſenſe of *Torment*; *Or what ſhall a Man give in exchange for his Soul? I am tormented in this flame.* Torment then, the Soul is ſenſible of, and that there is a place of eaſe and peace: And from the ſenſe and feeling of torment, he would give, yea, what would he not give in exchange for his Soul?

3. There is in the Text an intimation of the inſupportableneſs of the Torment, becauſe that it ſuppoſeth that the Man whoſe *Soul* is ſwallowed up therewith, would give *all*, were his *all* never ſo great in exchange for his *Soul.*

4. There is yet in the Text an intimation that the Soul is ſenſible of the *laſtingneſs* of the puniſhment; or elſe the queſtion rather argues a Man un-

wary than conſiderate in his offering, as is ſuppoſe by Chriſt, ſo largely, his *all in exchange for Soul.*

But we will in this manner proceed no further, b take it for granted, that the Doctrine is good wherefore I ſhall next enquire after what is conta ed in this truth. And firſt, *That God has undertak and will accompliſh, the breaking of the Spirits of the World, either by his grace and mercy to Salvati or by his juſtice and ſeverity to damnation.*

The damned Soul under conſideration is certai ſuppoſed, as by the Doctrine, ſo by the Text, be utterly careleſs, and without regard of Salvatio ſo long as the *acceptable time* did *laſt*, and as the whi Flag, that ſignifies terms of peace, did hang out, a therefore it is ſaid to be *loſt*: But behold now it careful, but now it is ſolicitous, but now, *What ſh a Man give in exchange for his Soul?* He of who you read in the Goſpel, that could tend to do nothi in the days of the Goſpel, but to find out how to cloathed in Purple and fine Linnen, and to fare ſump tuouſly every day, was by God brought ſo dow and laid ſo low at laſt, that he could crouch and cringe and beg for one ſmall drop of Water cool his Tongue; a thing that but a little before would have thought ſcorn to have done, when alſo thought ſcorn to ſtoop to the Grace and Mer of the Goſpel. But God was reſolved to *break Spirit*, and the Pride of his Heart, and to humb his lofty Looks, if not by his Mercy, yet by his J ſtice; if not by his Grace, yet by Hell-fire.

This he alſo threatens to bring upon the Fool i the *Proverbs*, They ſhall *call*, they ſhall *ſeek*, th

(q) Luk. 16. 19, 24. (r) Prov. 1. 22, 23, 24. 25, 2 27, 28, 29, 30, 31, 32. Zech. 7. 11, 12, 13.

ſha

all *cry*. Who shall do so? the answer is, They that ometimes scorned either to *seek*, or *call*, or *cry*: hey that stopped their ears, that pulled away their houlders, and that refused to *seek*, or *call*, or *cry* to God for Mercy.

Sinner, careless Sinner, didst thou take notice of his first Inference that I have drawn from my second Doctrine? If thou didst, yet read it again, 'tis his, *God has undertaken and will accomplish the breaking of the Spirits of all the World, either by his grace and mercy unto Salvation, or by his justice and severity to Damnation.*

The reason for this is this, God is resolved *to have the Mastery*, he is resolved to have the Victory. (*f*) *Who will set the Bryars and Thorns against me in Battle, I will go through them and burn them together.* I will march against them God is merciful and is come forth into the World by his Son, tendering of Grace unto Sinners by the Gospel, and would willingly make a Conquest over them for their good by his Mercy, now he being come out, Sinners like Bryars and Thorns do set themselves against him, and will have none of his mercy: well, but what says God? saith he, *Then I will march on*, I will go through them, and burn them together. I am resolved *to have the Mastery* one way or another: if they will not bend to me, and accept of my Mercy in the Gospel, I will bend them and break them by my Justice in Hell-fire; they say, they will not bend, I say they shall: now they shall know *whose word shall stand*, (*t*) *mine or theirs*: Wherefore the Apostle, when he saw that some of the *Corinthians* begun to be unruly, and to do those things that did begin to hazard them, saith, *Do ye provoke the Lord to jealousie, are ye strong-*

(*f*) Isa. 27. 4. (*t*) Jer. 44. 25, 26, 27, 28.

er (*u*) *than he?* as who ſhould ſay, my brethren, a you aware what you do? do you not underſtand th God is reſolved to have the Maſtery one way or an ther. And are you ſtronger than he? if not, tremb before him, or he will certainly have you under h feet. *I will tread them in mine anger, and trample the* (*w*) *in my fury*: Thus he ſpeaks of them that ſe themſelves againſt him, therefore beware. No the reaſon of this reſolution of God, it flows fro a Determination in him to make all his ſayings good and to verifie them on the Conſciences of Sinner And ſince the incredulous World will not belie *now*, and fly from wrath, they ſhall *ſhortly* believe an *cry* under it: ſince they will not *now* credit the Word before they ſee, unto ſalvation, they ſhall be made to credit it by ſenſe and feeling unto damnation.

The ſecond Inference that I draw from my ſecond Doctrine is this, *That it is, and will be the lot of ſom to bow, and break before God too late, or when it is to late.*

God is reſolved, as I ſaid, to have the Maſtery, and that not only in a way of Dominion and Lordſhip in general, for that he has now; but he is reſolved to maſter, that is, to break the Spirit of the World, to make all Men cringe and crouch unto him, even thoſe that *now* ſay, *There is no God*; or if there be, yet, *what's the Almighty that we ſhould* (*x*) *ſerve him?*

This is little thought of by thoſe that now harden their hearts in wickedneſs, and that turn their Spirit againſt God, but this they ſhall think of, this they (*y*) muſt think of, this God will make them think of

(*u*) 1 Cor. 10. 20, 21, 22. (*w*) Iſa. 63. 3. (*x*) Pſal. 14. 1. Job 21. 15. Mal. 3. 14. (*y*) 2 Pet. 3. 1, 2, 3, 4.

in

that day; at which day they alſo now do mock and deride, that the Scripture might be fulfilled upon them. And I ſay, they ſhall think then of thoſe things, and break at heart, and melt under the Hand, and Power and Majeſty of the Almighty: For, *As I live*, ſaith God, *every knee ſhall bow to me, every tongue* (z) *ſhall confeſs to God*: And again, The Nations ſhall ſee and be confounded at all their might, they ſhall lay their hand upon their mouth, their ears ſhall be deaf; they ſhall lick the Duſt like a Serpent, they ſhall move out of their holes like Worms, or (a) creeping things of the Earth, they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.

For then they, will they, nill they, ſhall have to do with God, though not with him as merciful, or as one that may be intreated: yet with him as juſt, *and as devouring fire*: yea, they ſhall ſee that Face, (b) and hear that Voice, from whom, and from which the Heavens and the Earth will fly away and find no place of ſtay. And by this appearance, and by ſuch words of his mouth as he then will ſpeak to them, they ſhall begin to tremble, and call for the Rocks to fall upon them and cover them: For if theſe things will happen at the Execution of inferior Judgments, What will be done! what effects will the laſt, moſt dreadful and eternal Judgment have upon Men's Souls?

Hence you find, that at the very firſt appearance of Jeſus Chriſt, the whole World begins to mourn and lament, *Every eye ſhall ſee him, and they alſo that* (c) *pierced him, and all Kindreds of the Earth ſhall wail becauſe of him*: And therefore you alſo find them to ſtand at the Door and

(z) Iſa. 45. 23. Rom. 14. 10, 11, 12. (a) Mal. 4. 16, 17. (b) Heb. 12. *laſt* verſ. (c) Rev. 1. 7.

knock, ſaying, (*d*) *Lord, Lord, open unto us.* Moreover you find them alſo *deſiring*, yea, alſo ſo humble in their deſires, as to be content with the leaſt degree of Mercy, one drop, one drop upon the tip of ones Finger. What ſtooping, what condeſcention, what humility is here? *All* and every one of thoſe paſſages declare that the Hand of God is upon them, and that the Almighty has got the Maſtery of them, has conquered them, broke the Pride of their Power, and laid them low, and made them cringe and crouch unto him, bending the Knee, and craving of kindneſs.

Thus then will God bow, and bend, and break them; yea, make them bow, and bend, and break before him. And hence alſo it is that they will weep, and mourn, and gnaſh their Teeth, and cry, and repent that ever they have been ſo fooliſh, ſo wicked, ſo traiterous to their Souls, and ſuch enemies of their own eternal happineſs, as to ſtand out in the day of their viſitation, in a way of rebellion againſt the Lord.

But here is their hard *hap*, their diſmal lot and portion; that all theſe things muſt be when *'tis too late.* It is, and will be the lot, and hap of theſe to (*e*) bow, bend and break *too late.*

You read, They come weeping and mourning and with tears, they knock and cry for mercy, but what did tears avail? why nothing, for the door was ſhut. He anſwered and ſaid, *I know you not whence you are*: (*f*) But they repeat and renew their ſuit, ſaying, *We have eat and drank in thy preſence, and thou haſt taught in our ſtreets.* What now? Why, he returns upon them his firſt anſwer the ſecond time, ſaying, *I tell you, I know you not whence you are: depart from*

(*d*) Luke 13. 25, 26. Matth. 25. (*e*) Matth. 25.
(*f*) Luke 13. 26, 27, 28.

me

me all ye workers of iniquity: Then he concludes, there shall be weeping and gnashing of Teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and your selves thrust out. They come weeping, and go weeping away. They come to him weeping, for they saw that he had conquered them, but they departed weeping, for they saw that he would damn them: yet, as we read in another place, they were very loth to go from him by their reasoning and expostulating with him, *Lord when saw we thee an hungred, or thirsty, or a stranger, (g) or naked, or sick, or in prison, and did not minister unto thee?* But all would not do, here is no place for change of mind, *These shall go away into everlasting punishment; but the Righteous into life eternal.* And now what would a Man give in *exchange for his Soul?* so that as I said before, all is *too late*, they mourn *too late*, they repent *too late*, they pray *too late*, and seek to make an exchange for their Soul *too late*.

Or what shall a Man give in exchange for his Soul? Two or three things there may yet be gathered from these Words; I mean as to the Desires of them that have lost their Souls, to make for them an exchange: *what shall a Man give in exchange?* What shall? what would? yea, what would not a Man, if he had it, give in exchange for his Soul?

1. What would not a Man, I mean a Man in the Condition, that is by the Text supposed, some Men are, and will be in, give in exchange, *to have another Man's Vertues instead of their own Vices? Let me dye the death of the Righteous.* Let my Soul be in the state of the Soul of the Righteous, that is, with reference to his vertues, when I dye, *and let my last end (h) be like his.* 'Tis a sport now to some to taunt

(g) Matth. 25. 44, 46. (h) Numb. 23. 10.

and ſquib, and deride at other Men's Vertues, but the Day is coming when their minds will be changed, and when they ſhall be made to count thoſe that have done thoſe righteous actions and duties which they have ſcoffed at, the only bleſſed Men. Yea, they ſhall wiſh their Soul in the bleſſed Poſſeſſion of thoſe Graces and Vertues that thoſe whom they hated were accompanied with; and would if they had it, give a whole World for this change, but it will not now do, it is *now too late*, what then ſhall a Man give in exchange for his Soul? and this is more than intimated in that 25*th* of *Matthew*, named before: for yet find by that Text, how loth they were, or will be, to be counted for unrighteous People. *Lord*, ſay they, *when did we ſee thee an hungred, or a thirſt, naked, or ſick, and did not miniſter unto thee.* Now they are not willing to be of the Number of the Wicked, though heretofore the ways of the Righteous were an abomination to them: But alas! they are before a juſt God, a juſt Judge, a Judge that will give every one according to their ways; therefore, *Woe to the Soul of the Wicked now*: (*i*) It ſhall go ill with him, for the reward of his hands ſhall be given him: thus therefore he is lockt up as to this, he cannot now change his vices for vertues, nor put himſelf or his Soul in the ſtead of the Soul of the ſaved; ſo that it ſtill, and will for ever abide a queſtion unreſolved, *Or what ſhall a Man give in exchange for his Soul?* I do not doubt but that a Man's ſtate may be ſuch in this World, that if he had it, he would give thouſands of Gold, to be as innocent and guiltleſs in the Judgment of the Law of the Land, as is the ſtate of ſuch, or ſuch, heartily wiſhing that himſelf was not that he that he is: how much more then will

(*i*) Iſa. 3. 11.

Men

men wish thus when they stand ready to receive the last, their eternal judgment, *But what shall a Man give in exchange for his Soul?*

2. As they would for the Salvation of their Souls be glad to change away their Vices for the Vertues, their Sins for the good Deeds of others: so what would they not give to change places now, or to remove from where now they are, into Paradise, into *Abraham's* Bosom.

But neither shall this be admitted, the Righteous must have their inheritance to themselves; *Neither*, said *Abraham*, *can they pass to us, that would come from* (k) *thence*: neither can they dwell in Heaven that would come from Hell.

They then that have lost, or shall lose their Souls, are bound to their place, as well as to their sins. When *Judas* went to Hell, he went to his home, (l) to his own place; and when the Righteous go hence, they also go home to their House, to their (m) own place; for the Kingdom of Heaven is prepared for them. Between Heaven and Hell, *there is a* (n) *great gulf fixed*; that is, a strong passage, there is a great gulf fixed.

What this gulf is, and how impossible, they that shall lose their Souls will know to their woe; because it is fixed there where it is, on purpose to keep them in their tormenting place, so that they that would pass from Hell to Heaven cannot. But I say, *Would they not change* places? *would they not have a more comfortable House and Home for their Souls?* Yes verily, the Text supposes it, and the sixteenth of *Luke* affirms it: Yea, and could they purchase for their Soul a Habitation among the Righteous, would they

(k) Luk. 16. 26. (l) Acts 1. 25. (m) Mat. 25. 34. (n) Luke 12. 32.

not?

not? Yes, they would give all the World for ſuch a Change. *What ſhall, what ſhall not a Man, if he had it, if it would anſwer his deſign, give in exchange for his Soul?*

3. As the Damned would change their own Vices for Vertues, and the Place where they are for that into which they ſhall not come; ſo, *What would they give for a change of condition?* Yea, if an abſolute change may not be obtained, yet what would they give for the leaſt degree of mitigation of that torment which now they know will without any intermiſſion be, and that for ever and ever. *Tribulation, (o) and anguiſh, indignation and wrath,* the gnawing Worm, and everlaſting deſtruction from the Preſence of the Lord, and from the Glory of his Power, cannot be born but with great horror and grief, no marvel then if theſe poor Creatures would for eaſe for their Souls be glad to change their Conditions; Change! with whom? with an Angel, with a Saint, Ay, with a Dog or a Toad; for they mourn not, they weep not, nor do they bear indignation of wrath, they are as if they had not been; only the ſinful Soul abides in its Sins, in the Place deſigned for loſt Soul, and in the Condition that Wrath and Indignation for Sin and Tranſgreſſion hath decreed them to abide for ever. And this brings me to the Concluſion, which is, *That ſeeing the ungodly do ſeek good things too late*: therefore notwithſtanding their ſeeking, they muſt ſtill abide in their place, their ſins, and their torment: *For what can a Man give in exchange for his Soul?* Therefore God ſaith, that they there muſt ſtill abide and dwell, no exchange can (p) be made, *This ſhall they have of mine hand, they ſhall*

(o) Rom. 2. 8, 9. 2 Theſ. 1. 7, 8, 9, 10. (p) Iſa. 50. 11, compare Ezek. 32. v. 25. and v. 27.

lye

lie down in sorrow; they shall lie down in it, they shall make their Bed there, there they shall lie. And this is the bitter Pill that they must swallow down at last, for after all their tears, their sorrows, their mournings, their repentings, their wishings and wouldings, and all their inventings, and desires to change their state for a better; they *must lie down in sorrow.* The poor condemned Man that is upon the Ladder or Scaffold, has, if one knew them, many a long wish and long desire that he might come down again alive, or that his condition was as one of the Spectators that are not condemned; and brought thither to be executed as he: how carefully also doth he look with his failing eyes, to see if some comes not from the King with a Pardon for him, all the while endeavouring to fumble away, as well as he can, and to prolong the *minute* of his execution: but at last, when he has looked, when he has wished, when he has desired, and done whatever he can, the blow with the Ax, or turn with the Ladder, is his lot, so he goes off the Scaffold, so he goes from among Men: And thus it will be with those that we have under consideration, when all comes to all, and they have said, and wished, and done what they can, the Judgment must not be reversed, they must *lie down in sorrow.*

They *must*, or shall lie down. Of old, when a Man was to be chastized for his fault, he was to lie down to receive his stripes: so here, saith the Lord, they shall lie down, *And it shall be if the wicked Man be* (q) *worthy to be beaten, the Judge shall cause him to lie down, and to be beaten before his Face.* And this lying down was to be his lot, after he had pleaded for himself what he could, and the Judge shall cause him to be beaten before his face, while he is present

(q) Deut. 25. 2.

to

to behold the execution of judgment; and thus it ſhall be at the End of the World: the wicked ſhall lie down and ſhall be beaten with many ſtripes in the preſence of Chriſt, and (r) in the preſence of the holy Angels. For there will be his preſence not only at the tryal as judge, but to ſee execution done, nay to do it himſelf, by the pouring out like a River, his Wrath as burning Brimſtone upon the Soul of the loſt and caſt-away Sinner.

He ſhall lie down; Theſe words imply, that at laſt the damned Soul ſhall ſubmit; for to lie down, is an act that ſignifies ſubmiſſion, eſpecially to lie down to be beaten. The wicked ſhall be ſilent in darkneſs. When (ſ) the Malefactor has ſaid and wiſhed all that he can, yet at laſt he ſubmits, is ſilent, and as it were, helps to put his Head into the Halter, or doth lay down his Neck upon the Block: So here it is ſaid of the damned, *They ſhall lie down in ſorrow*; there is alſo a place that ſaith, *Theſe ſhall go away into everlaſting* (t) *puniſhment*: To go, to go to puniſhment, is alſo an act of ſubmiſſion: Now ſubmiſſion to puniſhment, doth, or ſhould flow from full conviction of the merit of puniſhment; and I think it is ſo to be underſtood here: *For* (u) *every Mouth ſhall be ſtopt, and all the World* (of Soul-loſers) *become guilty before God.* Every Mouth ſhall be ſtopt, not at the beginning of the Judgment, for then they plead and pray, and alſo object againſt the Judge; but at the End, after that by a judicial Proceeding, he ſhall have juſtified againſt them his ſayings, and have overcome theſe his Judges, then they ſhall ſubmit, and alſo *lie down in ſorrow*: yea, they ſhall go away

(r) 2 Theſſ. 1. Rev. 14. 10. (ſ) 1 Sam. 2. 9. (t) Mat. 25. 46. (u) Rom. 3. 19. Luke 13. 25, 26, 27, 28. Matth. 25. 44. Rom. 3. 4.

to

their punishment, as those who know they deserve it; Yea, they shall go away with silence. Now,

How they shall behave themselves in Hell (I will not here dispute) whether in a way of rage and blasphemy, and in rending and tearing of the name and just actions of God towards them, or whether by way of submission there: I say, though this is none of this task, yet a word or two if you please.

Doubtless they will not be mute there; they will cry, and wail, and gnash their teeth, and perhaps too sometimes at God, but I do not think but that the justice that they have deserved, and the equal administration of it upon them, will for the most part prevail with them to rend and tear themselves, to acquit and justifie God, and to add fuel to their fire, by concluding themselves in all the fault, and that they have sufficiently merited this just damnation; for it would seem strange to me, that just judgment among Men shall terminate in this issue, if God should not justifie himself in the Conscience of all the damned. But as here on Earth, so he will let them know, that go to Hell, that he hath not done without a Cause, a sufficient (w) Cause, all that he hath done in damning of them.

I come now to make some Use and Application of the whole. And

1. If the Soul be so excellent a thing, as we have made it appear to be, and if the Loss thereof be so great a Loss; then here you may see who they are that are those extravagant ones, I mean those that are such in the highest degree. *Solomon* tells us of a great *Waster*, and saith also, that he that is slothful in his business, *is* (x) *Brother to such an one*. Who *Solomon* had his eye upon, or who it was that he counted so great a Waster, I cannot tell; but I will challenge

(w) Ezek. 14. 23. (x) Prov. 18. 9. all

all the World to ſhew me one, that for waſting and deſtroying, may be compared to him, that for the luſts and pleaſures of this life will hazzard the Loſs of his Soul. Many Men will be ſo profuſe, and will ſpend at that prodigal rate, that they will bring a thouſand pound a year to five hundred, and five hundred to fifty, and ſome alſo will bring that fifty to leſs than nine pence; but what is this to him that ſhall never leave loſing until he has loſt his Soul? I have heard of ſome who would throw away a Farm, a good Eſtate upon the trundling of one ſingle *Bowl*. But what is this to the caſting away the Soul? I ſay what is this to the Loſs of the Soul, and that for leſs than the trundling of a *Bowl*. Nothing can for badneſs be compared to ſin, it is the vile thing, it cannot have a worſe Name than its own: it is worſe than the vileſt Man, than the vileſt of Beaſts: yea, ſin is worſe than the Devil himſelf, for it is ſin, and ſin only that hath made the Devils Devils; and yet for this, for this vile, *this* (y) *abominable thing*, ſome Men, yea, moſt Men will venture the Loſs of their Soul: yea, they will mortgage, pawn, and ſet their Souls to ſale for it: Is not this a great Waſter? doth not this Man deſerve to be ranked among the extravagant ones? What think you of him who when he tempted the Wench to uncleanneſs, ſaid to her, *If thou wilt venture thy Body, I'le venture my Soul*? was not here like to be a fine bargain think you? or was not this Man like to be a gainer by ſo doing? This is he that prizes ſin at a higher rate than he doth his immortal Soul; yea, this is he that eſteems a quarter of an hours pleaſure, more than he fears everlaſting damnation: What ſhall I ſay? this Man is minded to give more to be damned, than God re-

(y) Jer. 44. 4.

quires

quires he should give to be saved; is not this an extravagant one? *Be (a) astonished O ye Heavens at this, and be ye horribly afraid!* Yea, let all the Angels stand amazed at the unaccountable prodigality of such an one.

Object. 1. *But some may say, I cannot believe that God will be so severe, as to cast away into Hell fire an Immortal Soul for a little sin.*

Answ. I know thou canst not believe it, for if thou couldest, thou wouldest sooner eat fire, than run this hazzard; and hence all they that go down to the Lake of Fire are called the *Unbelievers*: and the Lord shall cut thee (that makest this Objection) asunder, *(b)* and shall appoint thee thy portion with such, except thou believe the Gospel and repent.

Object. 2. *But surely, though God should be so angry at the beginning, it cannot in time, but grieve him to see and hear Souls roaring in Hell, and that for a little sin.*

Answer. Whatsoever God doth, it *(c)* abideth for ever: he doth nothing in a passion, or in an angry fit; he proceedeth with Sinners by the most perfect rules of Justice, wherefore it would be injustice, to deliver them whom the Law condemneth: yea, he would falsify his word, if after a time he should deliver them from Hell, concerning whom he hath solemnly testified, that they shall be there for ever.

Obj. 3. *O but, as he is just, so he is merciful, and mercy is pitiful, and very compassionate to the afflicted.*

Answ. O but mercy abused, becomes most fearful in tormenting: did you never read that the *Lamb* turned *Lyon*, and that the World *(d)* will tremble at the Wrath of the *Lamb*, and be

(a) Jer. 2. 9, 10, 11, 12. (b) Luke 12. 46. (c) Eccl. 3. 14. (d) Rev. 6. 16, 17.

afflicted

afflicted more at the thoughts of that, than at the thoughts of any thing that ſhall happen to them in the day, when God ſhall call them to an account for their ſins?

The time of (e) mercy will be then paſt, for now is that acceptable time, behold now is the day of ſalvation: The Gate of mercy will then be ſhut, and muſt not be opened again, for now is that Gate open, *now* it is open for a Door of hope.

The time of ſhewing pity and compaſſion will then be at an end: for that as to acting towards Sinners will laſt but till the Glaſs of the World is run, and when that day is paſt, mark what God ſaith, ſhall follow, *I will (f) laugh at your calamity, I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh like a Whirlwind, when diſtreſs and anguiſh cometh upon you.*

Mark you how many pinching expreſſions the Lord Jeſus Chriſt doth threaten the refuſing Sinner with, refuſeth him now. I will laugh at him, I will mock at him. But when Lord wilt thou laugh at, and mock at the impenitent? The anſwer is, *I will laugh at their calamities, and mock when their fear cometh, when their fear cometh as deſolation, and their deſtruction like a Whirl-wind, when diſtreſs and anguiſh cometh upon them.*

Obj. 4. *But if God Almighty be at this point, and there be no moving of him to mercy at that day: yet we can but lie in Hell till we art burnt out, as the Log doth at the Back of the Fire.*

Poor beſotted Sinner, *is this thy laſt ſhift?* wilt thou comfort thy ſelf with this? are thy ſins ſo dear, ſo ſweet, ſo deſirable, ſo profitable to thee, that thou wilt venture a burning in Hell Fire for them till

(e) 2Cor. 6. 2. Mat. 25. 10. Luk. 13. 25. (f) Prov. 1. 26, 27.

thou

thou art burnt out? is there (g) nothing else to be done but to make a covenant with Death, and to maintain thy agreement with Hell? is it not better to say now unto God, *do not condemn me*, and to say now, Lord be merciful to me a Sinner? would not tears, and prayers, and crys, in this acceptable time, to God for mercy, yield thee more benefit in the next World, than to lie and burn out in Hell, will do?

But to come more close to thee, Have not I told thee already, that there is no such thing as a ceasing to be: that the damned shall never be *burned out in Hell*? There shall be no more such death, or cause of dissolution for ever: This one thing well considered, breaks not only the neck of that wild conceit, on which thy foolish Objection is built, but will break thy stubborn heart in pieces. For then it follows, that unless thou canst conquer God, or with else endure to conflict with his sin-revenging wrath, thou wilt be made to mourn while under his everlasting wrath and indignation; and to know that there is not such a thing as a burning out in Hell Fire.

Object. 5. *But if this must be my case, I shall have more fellows; I shall not go to Hell, nor yet burn there alone.*

Answ. What again, Is there no breaking of the league that is betwixt Sin and thy Soul? what, resolved to be a self Murderer, a Soul Murderer? what, resolved to murder thine own Soul? but is there any comfort in being hanged with company? in sinking into the bottom of the Sea with company? or in going to Hell, in burning in Hell, and in enduring the everlasting pains of Hell with company? O, besotted wretch! But I tell thee, the more company, the more sorrow, the more fuel, the more fire. Hence the damned Man that we read of in *Luke*, (b) desired that his brethren might be so

(g) Isa. 28. 15.

warned

warned and prevailed with, as to be kept out of that place of torment.

But to haſten, I come now to the ſecond Uſe.

Uſe 2. Is it ſo? is the Soul ſuch an excellent thing, and the Loſs thereof ſo unſpeakably great? Then here you may ſee who are the greateſt Fools in the World, to wit, thoſe who to get the World and its Preferments will neglect God, till they loſe their Souls. The rich Man in the Goſpel (*i*) was one of theſe great Fools, for that he was more concerned about what he ſhould do with his Goods, than how his Soul ſhould be ſaved. Some are for venturing their Souls for pleaſures, and ſome are for venturing their Souls for profits; they that venture their Souls for pleaſures, have but little excuſe for their doings; but they that venture their Soul for profit ſeem to have much. *And they all with* (*k*) *one conſent began to make excuſe*; Excuſe, for what? *Why, for the neglect of the Salvation of their Souls.* But what was the cauſe of their making this excuſe? *Why, their profits came tumbling in?* I have bought a piece of Ground, I have bought five yoak of Oxen, and I have married a (rich) Wife, and therefore I cannot come.

Thus alſo it was with the Fool firſt mentioned, his Ground did bring forth plentifully; wherefore he muſt of neceſſity forget his Soul, and as he thought, all the Reaſon of the World he ſhould. Wherefore he falls to crying out, *What ſhall I do?* Now had one ſaid, Mind the good of thy Soul, Man; the Anſwer would have been ready, *But where ſhall I beſtow my Goods?* If it had been replyed, Stay till Harveſt: He returns again, *But I have no room where to beſtow my Goods?* Now tell him of praying, and he anſwers, *He muſt go to building.* Tell him he ſhould

(*k*) Luke 16. 27, 28. (*i*) Luk. 12. 16, 17, 18, 19, 20, 21.

frequent

frequent Sermons, (*l*) and he replies, *He must mind his Work-men.* He cannot deliver his Soul, nor say, Is there not a lye in my Right hand?

And see if in the End he did not become a Fool, for though he accomplished the building of his Barns, and put in there all his Fruits and his *Goods*, yet even till now *his Soul was empty*, and void of all that was good; nor did he in singing of that *requiem*, which he sung to his Soul at last, saying, *Soul take thine ease, eat, drink, and be merry*, shew himself ever the wiser; for in all his labours he had rejected to get that food that indeed is meat and drink for the Soul; nay, in singing this Song he did but provoke *God* to hasten to send to fetch his Soul to Hell; for so begins the conclusion of the Parable; *Thou Fool, this Night shall thy Soul be required of thee, then whose shall those things be which thou hadst provided?* So that I say, it is the greatest folly in the World for a Man, upon any pretence whatever, to neglect to make good the salvation of his Soul.

There are six signs of a Fool, and they do all meet in that same Man that concerns not himself, and that to good purpose, for the salvation of his Soul.

1. A Fool has not an heart when the (*m*) price is in his Hand, to get wisdom.

2. 'Tis a sport to a Fool (*n*) to do mischief, and to set light by the commission of sin.

3. Fools despise wisdom, Fools (*o*) hate knowledge.

4. A Fool after restraint (*p*) returns to his folly.

5. The way of a Fool (*q*) is right in his own eyes.

6. The Fool goes merrily (*r*) to the correction of the Stocks.

(*l*) Isa. 44. 20. (*m*) Prov. 17. 16. (*n*) Pro. 10. 23. (*o*) Chap. 14. 9. (*p*) Chap. 1. 7. 22. (*q*) Chap. 12. 15. (*r*) Chap. 7. 22, 23.

I might add many more, but theſe ſix ſhall ſuffi
at this time, by which it appears, that the Fool h
no heart for the heavenly prize; yet he has to ſpo
himſelf in ſin: and when he diſpiſes wiſdom, the wa
is yet right before him; yea, if he be for ſome tim
reſtrained from vice, he greedily turneth again there
to, and will when he has finiſhed his courſe of fol
and ſin in this World, go as heedleſly, as careleſly,
unconcernedly, and quietly down the ſteps to He
as the Ox goeth to the Slaughter-Houſe.

This is a *Soul Fool*, a Fool (*ſ*) of the biggeſt Siz
and ſo is every one alſo that layeth up treaſure fo
himſelf on Earth, and is not rich towards God.

Obj. 1. *But would you not have us mind our worldly concerns?*

Anſw. Mind them, but mind them in their place, mind thy Soul *firſt* and *moſt*; the Soul is more than the Body, and eternal life better than temporal; *Firſt* (*t*) *ſeek the Kingdom of God, and proſper in thy health and thy eſtate as thy Soul proſpers:* But as it is rare to ſee this command obeyed, for the Kingdom of God ſhall be thought of laſt: ſo if *Job*'s Wish was to light upon, or happen to ſome People, they would neither have health, nor wealth in this World. To proſper and be in health, as their Soul proſpers: what, to thrive and mend in outwards no faſter? then we ſhould have them have conſumptive Bodies and low eſtates, for are not the Souls of moſt as unthrifty for grace and ſpiritual health, as is the Tree without Fruit, that is pulled up by the Roots.

Obj. 2. *But would you have us ſit ſtill and do nothing?*

Anſw. And muſt you needs be upon the extreams, muſt you mind this World to the damning of your Souls, or will you not mind your callings at all? is

(*ſ*) Luk. 12. 21. (*t*) Mat. 6. 33. 3 John 2.

there

here not a middle way? may you not, muſt you not get your bread in a way of honeſt induſtry, that is caring moſt for the next World, and (u) ſo uſing of this not abuſing the ſame? and then a Man doth ſo, and never but then, when he ſets this World and the next in their proper (w) places, *in his thoughts, in his eſteem and judgment*, and dealeth with both accordingly. And is there not all the reaſon in the World for this? are (x) not the things that are eternal beſt? will temporal things make thy Soul to live? or art thou one of thoſe that ſhould look after the ſalvation of their Soul?

Obj. 3. *But the moſt of Men do that which you forbid, and why may not we?*

Anſw. God ſays, *Thou ſhalt* (y) *not follow a multitude to do evil.* It is not what *Men do*, but what *God commands*; it is not what doth preſent it (z) ſelf unto us, but what is beſt, that we ſhould chuſe. Now, *He that refuſeth inſtruction, deſpiſeth his own Soul; and he that keepeth the Commandment keepeth his own Soul.* Make not therefore theſe fooliſh Objections; but what ſaith the Word, how readeſt thou? That tells thee that the pleaſures of Sin are but for a Seaſon, that the things that are ſeen are but temporal, that he is a Fool that is rich in this World, and is not ſo towards God; and what ſhall it profit a Man if he ſhall gain the whole World and loſe his own Soul?

Obj. 4. *But may one not be equally ingaged for both?*

Anſ. A divided (a) heart is a naughty one; you cannot ſerve *God* and *Mammon*; if any Man loves

(u) 2 Cor. 4. 18. (w) 1 Cor. 7. 29, 30, 31. (x) Deut. 8. 3. Mat. 4. 4. Heb. 10. 39. (y) Ex. 23. 2. Mat. 6. 33. (z) Luke 10. 41, 42. Prov. 16. 32. c. 19. 16. (a) Hoſ. 10. 2. Mat. 6. 24. Luk. 16. 13. 1 Joh. 2. 15. Prov. 11. 4. Luk. 21. 34.

the World, the love of the Father is not in him and yet this objection beſpeaks that thy heart divided, that thou art a Mammoniſt, or that the loveſt the World. But will riches profit in the da of *Wrath*; yea are they not hurtful in the day *Grace*? do they not tend to ſurfeit the Heart, a to alienate a Man and his mind from things that a better? why then wilt thou ſet thy heart upon th which is not? yea, then what will become of the that are ſo far off of minding of their Souls, t they for whole Days, whole Weeks, whole Mont and Years together, ſcarce conſider whether th have Souls to ſave?

Uſe 3. But thirdly, Is it ſo? is the Soul ſuch excellent thing, and is the Loſs thereof ſo unſpeakabl great? then, *This ſhould teach People to be very carefu to whom they commit the teaching and guidance of thei Souls.*

This is a buſineſs of the greateſt concern, Men wi be careful to whom they commit their Children, wh they make the Executors of their Will, in whoſe Hand they truſt the Writing and Evidences of thei Lands, but how much more careful ſhould we be, and yet the moſt are the leaſt of all careful, unto whom they commit the teaching and guidance of thei Souls. There are ſeveral ſorts of Soul Shepherds i the World:

1. There are (*b*) Idol Shepherds.
2. There are (*c*) fooliſh Shepherds.
3. There (*d*) are Shepherds that feed themſelves and not their Flock.
4. There are (*e*) hard hearted and pitileſs Shepherds.

(*b*) Zech. 11. 7. (*c*) Zech. 11. 15. (*d*) Ezek. 34. 2. (*e*) Zech. 11. 3.

5. There

5. There are (*f*) Shepherds that instead of healing, smite, push and wound the diseased.

6. There are Shepherds (*g*) that cause their Flocks to go astray.

7. And there are Shepherds that feed their Flock; these are the Shepherds to whom thou shouldest commit thy Soul for teaching and for guidance.

Quest. *You may ask, How should I know those Shepherds?*

Answ. First surrender up thy Soul (*h*) unto God by Christ, and chuse Christ to be the chief *Shepherd* of thy *Soul*, and he will direct thee to his *Shepherds*, and he will of his mercy set such Shepherds over thee, *as shall feed thee with Knowledge and Understanding*: Before thou hast surrendred up thy Soul to Christ, that he may be thy chief *Shepherd*, thou canst not find out, nor chuse to put thy *Soul* under the teaching and guidance of his Under-Shepherds, for thou canst not love them; besides, they are so set forth by false *Shepherds*, in so many ugly Guizes, and under so many false and scandalous Dresses, that should I direct thee to them, while thou art a stranger to Christ, thou wilt count them deceivers, devourers, and Wolves in Sheeps cloathing, rather than the *Shepherds* that belong to the great and chief *Shepherd*, who is also the Bishop of the *Soul*.

Yet this I will say unto thee, take heed of that *Shepherd* that *careth not for his own Soul*; that walketh in ways, and doth such things as have a direct tendency *to damn his own Soul*; I say take heed of such an one, come not near him, let him have nothing to do with thy Soul, for if he be not faithful to that which is his own *Soul*, be sure he will not be faithful to that which is another Mans. He that feeds his

(*f*) Ezek. 34. 4. 21. (*g*) Jer. 50. 6. (*g*) Pet. 2. 25. Joh. 10. 4, 5. 1 Pet. 4. 19. Can. 1. 7, 8. Jer. 3. 15. c. 23. 4.

own *Soul* with *Aſhes*, (*i*) will ſcarce feed thine with the *Bread of Life*; wherefore take heed of ſuch an one, and many ſuch there are in the World, *by their Fruits you ſhall know them*, they are for flattering of the worſt; and frowning upon the beſt; they are for promiſing of life to the profane, and for ſlaying the *Souls* that God would have live; they are alſo, Men that hunt *Souls* that fear God, but for *Sewing-Pillows* under thoſe *Arm-holes*, which God would have to lean upon that which would afflict them; *Theſe be* (*k*) *them that with lyes do make the heart of the righteous ſad, whom I have not made ſad* (ſaith God) *and that have ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way, by promiſing of him life.*

And as thou ſhouldſt for thy *Souls* ſake chuſe for thy ſelf good *Soul-Shepherds*; ſo alſo for the ſame reaſon, you ſhould chuſe for your ſelves a good Wife, a good Husband, a good Maſter, a good Servant, for in all theſe things, *the* (*l*) *Soul is concerned*. *Abraham* would not ſuffer *Iſaac* to take a Wife of the Daughters of *Canaan*, nor would *David* ſuffer a wicked Servant to come into his Houſe or to tarry in his ſight: bad company is alſo very deſtructive to the Soul, and ſo is evil communication; wherefore (*m*) be diligent to ſhun all theſe things, that thou may'ſt perſevere in that way, the end of which will be the ſaving of thy Soul.

And ſince under this Head I am fallen upon cautions, let me add theſe to thoſe which I have preſented to thee already.

1. Take heed, take heed of learning to do *evil* of any that are *good*: 'Tis poſſible for a good Man to

(*i*) Ezek. 13. 18, 19, 20, 21, 22, 23. (*l*) Gen. 24. 3. Pſal. 101. 7. (*m*) Prov. 13. 20. 1 Cor. 15. 33.

do

do things that are bad, but let not his bad action imbolden thee to run upon Sin; seest thou a good Man that stumbleth at a Stone, or that slippeth into the Dirt, let that warn thee to take heed, lest his stumble make thee wary, let his fall make thee look well to thy goings; *ever follow* (*n*) *that which is good.* Thy Soul is at stake.

2. Take heed of the *good* things of bad Men, for in them their lies a Snare also, their (*o*) good words and fair speeches tend to deceive; learn to be good by the Word of God, and by the holy lives of them (*p*) that be good; envy not the wicked, nor desire to be with him, chuse none of his ways, thy Soul lies at stake.

3. Take heed of playing the hypocrite in Religion; what of God and his Word thou knowest, profess it honestly, confirm to it heartily, serve him faithfully, for what is the hypocrite bettered by all his profession, *when* (*q*) *God shall take away his Soul?*

4. Take heed of delays to turn to God, and of chusing his ways for the delight of thy heart; *For the Lord's Eye* (*r*) *is upon them that fear him, to deliver their Souls.*

5. Boast not thy self of thy Flocks and thy Herds, of thy Gold and thy Silver, of thy Sons and of thy Daughters: what is an House full of Treasures, and all the delights of this World, if thou be empty of Grace, *if thy Soul* (*s*) *be not filled with good?* But,

Fourthly, Is it so? is the Soul such an excellent thing, and is the Loss thereof so unspeakably great? then I pray thee let me enquire a little of thee what provision hast thou made for thy Soul? There be many that through their eagerness after the things

(*n*) 1 Thess. 5. 15. (*o*) Rom. 16. 17, 18. (*p*) Prov. 3. 31. c. 24. 1. (*q*) Job 27. 8. (*r*) Psal. 33. 18, 19. (*s*) Eccl. 6. 3.

of this life, *do bereave* (*t*) *their Soul of good*, even of that good the which if they had it, would be *a good to them for ever*. But I ask not concerning this, it is not what proviſion thou haſt made for this life, but what for the life, and the World to come. *Lord, gather* (*u*) *not my Soul with Sinners*, ſaid *David*; not with Men of this World; Lord, not with them that have their portion in this life, whoſe Belly thou filleſt with thy hid Treaſures. Thus you ſee how *Solomon* laments ſome, and how his Father prays to be delivered from their lot, who have their portion in this life, and that have not made proviſion for their Soul: Well then, let me enquire of thee about this matter: What proviſion haſt thou made for thy Soul? And,

1. What haſt thou thought of thy Soul? what ponderous thoughts haſt thou had of the Greatneſs, and of the immortality of thy Soul? This muſt be the firſt enquiry; for he that hath not had his thoughts truly exerciſed, ponderouſly exerciſed about the Greatneſs and the immortality of his Soul, will not be careful after an effectual manner, to make proviſion for his Soul, for the Life and World to come. The Soul is a Man's *all*, whether he knows it or no, as I have already ſhewed you: now a Man will be concerned about what he thinks is his *all*. We read of the poor Servant that (*w*) *ſets his Heart upon his Wages*, but it is becauſe it is his *all*, his Treaſure, and that wherein his worldly worth lieth. Why thy Soul is thy *all*, 'tis ſtrange if thou doſt not think ſo? and more ſtrange if thou doſt think ſo, and yet haſt light, ſeldom, and trivial thoughts about it: Theſe two ſeem to be inconſiſtent, therefore let thy Con-

(*t*) Eccl. 4. 8. (*u*) Pſal. 26. 9. Pſal. 17. 14, 15.
(*w*) Deut. 24. 14, 15.

ſcience

science speaks; either thou hast very great and weighty thoughts about the excellent Greatness of thy Soul, or else thou dost not count that thy Soul is so great a thing as it is; else thou dost not count it thy *all*.

2. What Judgment hast thou made of the present state of thy Soul (I speak now to the unconverted) thy *Soul* is under sin, under the curse, and an object of wrath, this is that sentence that by the word it passed upon it, *Wo* (x) *to their Souls*, saith God, *for they have rewarded evil to themselves*; this is the Sentence of God: Well, but what judgment hast thou passed upon it while thou livest in thy debaucheries; is it not that which thy fellows have passed on theirs before thee, saying, *I shall* (y) *have peace, tho' I walk in the imagination of my heart to add drunkenness to thirst*; if so, know thy judgment is gross, thy *Soul* is miserable, and turn, or in little time thine Eyes will behold all this.

3. What care hast thou had of securing of thy *Soul*, and that it might be delivered from the danger that by sin it is brought into? If a Man has a Horse, a Cow, or a Swine that is sick or in danger by reason of this or that casualty, he will take care for his Beast, that it may not perish, he will pull it out of the Ditch on the Sabbath Day: but oh! that's the Day on which many Men do put their Soul into the Ditch of *Sin*; that is the day that they set apart to pursue wickedness in: But I say, what care hast thou taken to get thy *Soul* out of this Ditch? a Ditch out of which thou canst never get it without the aid of an omnipotent Arm. In things pertaining to this life, when a Man feels his own *strength* fail, he will implore the help and aid of another; and no Man can by any means deliver by his own arm his Soul from the power of Hell (which thou also wilt confess if thou beest not a

(x) Isa. 3. 9. (y) Deut. 29. 19, 20, 21. very

very Brute) but what haſt thou done with God for help? haſt thou cryed? haſt thou cryed out? yea doſt thou ſtill cry out, and that day and night before him? *Deliver* my (z) *Soul*, *ſave* my *Soul*, *preſerve* my *Soul heal* my *Soul*; and, *I pour out my Soul unto thee*; yea, canſt thou ſay, my *Soul*, my *Soul* waiteth upon God, my *Soul* thirſteth for him, my *Soul* followeth hard after him? I ſay, doſt thou this, or doſt thou hunt thine own Soul to deſtroy it? The (a) *Soul* with ſome is the *Game*, their Luſts are the *Dogs*, and they themſelves are the *Huntſmen*, and never do they more holloo, and luer, and laugh, and ſing, than when they have delivered up their *Soul*, their Darling to theſe Dogs; a thing that *David* trembled to think of, when he cryed, *Dogs have* (b) *compaſſed me about*; *ſave my darling*, *my Soul*, *from the Power of the Dog*; thus I ſay, he cryed, and yet *theſe Dogs* were but wicked Men: But oh, how much is a Sin, a Luſt, worſe than a Man to do us hurt; yea, worſe than is a Dog, a Lyon to hurt a Lamb!

4. What are the ſigns and tokens that thou beareſt about thee concerning how it will go with thy Soul at laſt? there are ſigns and tokens of a good, and ſigns and tokens of a (c) bad End that the Souls of Sinners will have; there are Signs of the Salvation of the Soul, *evident* tokens of Salvation; and there are *ſigns* of the Damnation of the Soul, *evident* ſigns of *Damnation*: Now which of theſe haſt thou? I cannot ſtand here to ſhew thee which are which; but thy Soul and its ſalvation lyeth before thee, (d) and thou haſt the Book of Signs about theſe matters by thee;

(z) Pſal. 17. 13. Pſal. 25. 20. Pſal. 41. 4. Pſal. 62. 5. Pſal. 63. 1. v. 8. (a) Prov. 1. 18. (b) Pſal. 22. 16, 20. (c) Phil. 1. 27, 28. Heb. 6. 9. Job 21. 29, 30. Iſa. 3. 9. (d) The holy Bible.

thou

thou haſt alſo Men of God to go to, and their Aſſemblies to frequent: look to thy ſelf; Heaven and Hell are hard by, and one of them will ſwallow thee up; *Heaven* into unſpeakable and endleſs glory, or *Hell* into unſpeakable and endleſs torment. Yet,

5. What are the pleaſures and delights of thy Soul now? are they things Divine, or things Natural? are they things Heavenly, or things Earthly? are they things holy, or things unholy? for look what things thou delighteſt in now, to thoſe things the great God doth count thee a Servant, and for, and of thoſe thou ſhalt receive thy Wages at the day of Judgment. *His (e) Servants you are to whom you obey, whether of ſin unto death, or of obedience unto righteouſneſs.*

Wicked Men talk of Heaven, and ſay they hope and deſire to go to Heaven, even while they continue wicked Men; but I ſay, what would they do there? If all that deſire to go to Heaven ſhould come thither, verily they would make a *Hell* of *Heaven*; for I ſay, what would they do there? why, juſt as they do here, ſcatter their filthineſs quite over the Face of Heaven, and make it as vile as the Pit that the Devils dwell in. Take holineſs away out of Heaven, and what is Heaven? I had rather be in Hell were there none but holy ones there, than be in Heaven it ſelf with the Children of iniquity. If Heaven ſhould be filled with wicked Men, God would quickly drive them out, or forſake the place for their ſakes; 'tis true they have been Sinners, and none but Sinners that go to Heaven; but they are waſhed; ſuch were ſome of you, but ye are (*f*) waſhed, but you are juſtified, but you are ſanctified in the Name of the Lord Jeſus Chriſt,

(*e*) Rom. 6. 16. (*f*) 1 Cor. 9. 10, 11.

and by the Spirit of our God. When the Maidens were gathered together for the great King *Ahaſuerus*, before they were brought to him into his Royal preſence, they were to be had to the Houſe of the Women, there to be purified with things for purification, and that for twelve months together, to wit, *Six* (*g*) *Months with Oyl of Myrrh, and Six Months with ſweet Odours and other things*; and ſo came every Maiden to the King. God alſo hath appointed, that thoſe that come into his Royal Preſence, ſhould firſt go to the Houſe of the Women, the Church, and there receive of the Eunuchs things for purification, things to *make* (*h*) *us meet to be partakers of the inheritance of the Saints in light*: none can go from a ſtate of nature to glory, but (*i*) by a ſtate of grace; the Lord gives grace and glory, hence he that goeth to Heaven is ſaid to be wrought for it, fitted, prepared for it.

Uſe 5. Again, Fifthly, Is it ſo? is the Soul ſuch an excellent thing, and is the Loſs thereof ſo unſpeakably great? Then this Doctrine commends thoſe for the wiſe ones, that above all buſineſs concern themſelves with the ſalvation of their Souls; thoſe that make all other matters but things by the bye, and the ſalvation of their Soul, the one thing needful. But, but few comparatively will be concerned with this uſe, for where is he that doth this? *Solomon* ſpeaks of (*k*) *one Man of a thouſand*: however ſome there be, and bleſſed be God for ſome, but they are they that are wiſe, yea wiſe in the Wiſdom of God:

1. Becauſe they reject what God hath rejected, and that is ſin.

(*g*) Eſt. 2. 3, 9, 12, 13. (*h*) Col. 1. 12. (*i*) 1 Cor. 5. 5. Rom. 9. 23. (*k*) Eccl. 7. 28.

2. Becauſe

2. Because they esteem but little of that which by the word is counted but of little esteem, and that is the World.

3. Because they chuse for a Portion that which God commendeth unto us for that which is the most excellent thing, *viz.* Himself, his Christ, his Heaven, his Word, his Grace and Holiness: these are the great and most excellent thing and the things that he hath chosen, that is truly wise for his Soul (and all other wise Men are Fools in God's account, and in the judgment of his word) and if it be so, glory and bliss must needs be their portion, though others shall miss thereof; *The wise* (*l*) *shall inherit glory, but shame shall be the promotion of Fools.*

Let me then incourage those that are of this mind to be strong, and hold on their way, *Soul* thou hast pitched right; I will say of thy choice as *David* said of *Goliah's* Sword, *There* (*m*) *is none like that, give it me*: Hold fast that thou hast, that no Man take thy Crown. Oh! I admire this Wisdom, this is by the direction of the Law-giver; this is by the teaching of the blessed Spirit of God, not the Wisdom which this World teacheth, nor the Wisdom which the World doth chuse, which comes to naught, surely (*n*) thou hast seen something of the World to come, and of the glory of it through faith: surely God has made thee see emptiness in that wherein others find a fulness, and vanity in that which by others is counted for a Darling. Blessed are thine Eyes, for they see, and thine Ears, for they hear.

But who told thee that thy Soul was such an excellent thing, as by thy practice thou declarest thou believest it to be? What, set more by thy Soul than by all the World? What, cast a World behind thy back

(*l*) Prov. 3. 35. (*m*) Rev. 3. 11. (*n*) 1 Cor. 2. 6.

for the welfare of a Soul? is not this to play the Fool in the account of Sinners, while Angels wonder at, and rejoyce for thy wiſdom.

What a thing is this, that thy Soul and its welfare ſhould be more in thy eſteem than all thoſe glories wherewith the Eyes of the World are dazled? ſurely thou haſt looked upon the Sun, and that makes Gold look like a clod of Clay in thine Eye-ſight.

But who put the thoughts of the Excellencies of the things that are Eternal? I ſay, who put the thoughts of the Excellency of thoſe things into thy mind in this wanton Age, in an Age wherein the thoughts of eternal Life, and the Salvation of the Soul are with, and too many, like the *Morrocco* Ambaſſador and his Men, Men of ſtrange Faces, in ſtrange Habits, with ſtrange Geſtures and Behaviours, Monſters to behold?

But where hadſt thou that heart that gives entertainment to theſe thoughts, theſe heavenly thoughts? *Theſe* thoughts are like the *French* Proteſtants, baniſhed thence where they willingly would have harbour: how came they to thy Houſe, to thy heart, and to find entertainment in thy Soul? The Lord keep them in every imagination of the thoughts of thy heart for ever, and incline thine heart to ſeek him more and more.

And ſince the whole World have ſlighted and deſpiſed, and counted fooliſh the thoughts and cogitations wherewith thy Soul is exerciſed; what ſtrong and mighty ſupporter is it upon, and with which thou beareſt up thy Spirit, and takeſt incouragement in this thy ſolorn, unoccupied and ſingular way? for ſo I dare ſay it is with the moſt; but certainly it is ſomething above thy ſelf, and that is more mighty to uphold thee than is the power, rage and malice of all the World to caſt thee down, or elſe thou

couldeſt

couldest not bear up, now the Stream and the Force thereof are against thee.

Obj. 1. *I know my Soul is an excellent thing, and that the World to come, and its glories, even in the smallest Glimpse thereof, do swallow up all the World that is here; my heart also doth greatly desire to be exercised about the thoughts of eternity, and I count my self never better than when my poor heart is filled with them: as for the rage and fury of this World, it swayeth very little with me, for my heart is come to a point; but yet for all that, I meet with many discouragements, and such things that indeed do weaken my strength in the way.*

But, brave *Soul*, pray tell me what the things are that discourage thee, and that weaken thy strength in the way?

Why, the amazing greatness of this my enterprize, that this one thing. I am now pursuing things of the highest, the greatest, the most enriching nature, even eternal things; and the thoughts of the Greatness of them drown'd me, for when the heat of my Spirit in the pursuit after them is a little returned and abated, methinks I hear my self talking thus to my self, Fond fool! canst thou imagine that such a Gnat, a Flea, a Pismire as thou art, can take and possess the Heavens, and mantle thy self up in the eternal Glories? if thou makest first a tryal of the successfulness of thy Endeavours upon things far lower, more base, but much more easie to obtain, as Crowns, Kingdoms, Earldoms, Dukedoms, Gold, Silver, or the like; how vain are these attempts of thine, and yet thou thinkest to possess thy Soul of Heaven? away, away by the heighth thereof, thou may'st well conclude it is far above, out of thy reach, and by the breadth thereof it is too large for thee to grasp; and by the nature of the excellent glory thereof, too good for thee to possess: These are the thoughts that sometimes discourage me, and that weaken my strength in the way.

Answ.

Anſw. The *Greatneſs* of thy undertakings does but ſhew the *nobleneſs* of thy *Soul*, in that it cannot, will not be content with ſuch low and dry things as the *baſe-born* Spirits that are of the World, *can*, and *do* content themſelves withal. And as to the greatneſs of the things thou aimeſt at, though they be as they are indeed, things that have not their like, yet they are not too big for God to give, and (*o*) he has promiſed to give them to the *Soul* that ſeeketh him; yea, he hath prepared the Kingdom, given the Kingdom, and laid up in the Kingdom of *Heaven* the things that thy *Soul* longeth for, preſſeth after, and cannot be content without. As for thy making of a tryal of the ſucceſsfulneſs of thy endeavours upon things more inferior and baſe; that is but a trick of the old deceiver. God has refuſed to give his Children the great, the brave, and glorious things of this World (a few (*p*) only excepted) becauſe he has prepared ſome better thing for them; wherefore faint not, but let thy hand be ſtrong, for thy work ſhall be rewarded; and ſince thy Soul is at work, for Soul-things; for divine and eternal things, God will give them to thee; thou art not of the number of them that draw back unto perdition, but of them that believe to the ſaving of the Soul; thou ſhalt receive the end of thy Faith, the ſalvation of thy Soul.

Obj. 2. *But all my diſcouragement doth not lie in this, I ſee ſo much of the ſinful vileneſs of my nature, and feel how ready it is to thruſt it ſelf forth at all occaſions, to the defiling of my whole Man, and more; now this added to the former, adds to my diſcouragement greatly.*

(*o*) Luk. 12. 32. Mat. 25. 14. Col. 1. 4. 1 Pet. 1. 4.

(*p*) 1 Cor. 1. 27. Heb. 11. 36, 37, 38, 39, 40. Gal. 6. 9. Heb. 10. 39. 1 Pet. 1. 8, 9.

Anſw.

Answ. This should be cause of humiliation, and of self-abasement, but not of discouragement, for the best of *Saints* have their weaknesses, these their weaknesses; the Ladies as well as she that grinds at the Mill, know what doth attend that Sex; and the Gyants in grace, as well as the weak and shrubs, are sensible of the same things, which thou layest in against thy exercising of hope, or as matter of thy (*q*) discouragement; poor *David* says, his *Soul* refused to be comforted upon this very account; and *Paul* cryes out under sense of this, *O wretched Man that I am!* and comes as it were to the borders of a doubt, saying, *Who* (*r*) *shall deliver me?* only he was quick at remembring that Christ was his righteousness and price of redemption, and there he relieved himself.

Again, This should drive us to faith in Christ, for therefore are corruptions by divine permission, still left in us to drive us to unbelief, but to faith, that is, to look to the perfect righteousness of Christ for life.

And for (*s*) further help, consider, that therefore Christ liveth in Heaven making intercession, that thou mightest (*t*) be saved by his life, not by thine, and by his intercessions, not by thy perfections; let not therefore thy weaknesses be thy discouragements, only let them put thee upon the duties required of thee by the Gospel, to wit, faith, hope, repentance, humility, watchfulness diligence, &c.

(*q*) Psal. 77. 2. (*r*) Rom. 7. 24. (*s*) Rom. 5. 6, 7. 8, 9. (*t*) Col. 1. 26. 1 Pet. 1. 13. 2 Cor. 7. 11. 2 Pet. 3. 5. Mark 13, 37. 2 Pet. 1. 10.

Obj.

Obj. 3. *But I find together with theſe things, weakneſs and faintneſs, as to my graces; my faith, my hope, my love, and deſires to theſe and all other Chriſtian Duties are weak: I am like the Man in the Dream, that would have run but could not, that would have fought but could not, and that would have fled but could not.*

Anſw. 1. Weak graces are graces, weak graces may grow ſtronger, but if the Iron be blunt, (*t*) put to the more ſtrength. 2. Chriſt ſeems to be moſt tender of the weak, (*u*) *He ſhall gather his Lambs with his arm, ſhall carry them in his boſom, and ſhall gently lead them that are with young*: And again, *I will ſeek that which was loſt, and bring again that which was* (*w*) *driven away, and I will bind up that which was broken, and will ſtrengthen that which was ſick*: Only here will thy wiſdom be manifeſted, to wit, that thou (*x*) grow in grace, and that thou uſe lawfully and diligently the means to do it.

I come in the next place to a Uſe of *Terror*, and ſo I ſhall conclude. Is it ſo? Is the Soul ſuch an excellent thing, and is the Loſs thereof ſo unſpeakably great? Then this ſheweth the ſad ſtate of thoſe that loſe their Souls; we uſe to count thoſe in a deplorable Condition, that by one only ſtroak, are ſtript of their whole Eſtate; the Fire ſwept away all that he had; or all that he had was in ſuch a Ship, and that Ship ſunk into the bottom of the Sea; this is ſad news, this is heavy tidings, this is bewailed of all, eſpecially if ſuch were great in the World, and were brought by their loſs from a high to a low, to a very low Condition; but alas! what is this to the

(*t*) Eccl. 10. 10. (*u*) Iſa. 40. 11. (*w*) Ezek. 34. 16. (*x*) 2 Pet. 3. 18. Phil. 3. 10, 11. 1 Theſſ. 3. 11, 12, 13.

Loſs

Loss about which we have been speaking all this while? The Loss of an Estate may be repaired, or if not, a Man may find Friends in his present deplorable condition to his support, though not recovery: But far will this be from him that shall lose his Soul. Ah! he has lost his Soul, and can never be recovered again, unless Hell-fire can comfort him; unless he can solace himself in the fiery Indignation of God, terrors will be upon him, anguish and sorrow will swallow him up, because of present misery, slighted and set at nought by God and his Angels, he will also be in this his miserable state, and this will add to sorrow, sorrow, and to his vexation of spirit, howling.

To present you with Emblems of tormented Spirits, or to draw before your eyes the Picture of Hell, are things too light for so ponderous a Subject as this: nor can any Man frame or invent words, be they never so deep and profound, sufficient to the Life to set out the Torments of Hell. All those expressions of Fire, Brimstone, the Lake of Fire, a fiery Furnace, the bottomless Pit, and a hundred more to boot, are all too short to set forth the Miseries of those that shall be damned Souls: *Who knows the Power* (y) *of God's Anger?* none at all, and unless the Power of that can be known, it must abide as unspeakable as the Love of Christ which passeth knowledge.

We hear it Thunder, we see it Lighten, yea, Eclipses, Comets and Blazing Stars, are all subject to smite us with Terror; the thought of a Ghost, of the appearing of a dead Wife, a dead Husband, or the like, how terrible are these things! but alas, what are these? meer Flea-bitings, nay not so bad, when compared with the Torments of Hell. Guilt and Despair, what are they, who understands them

(y) Psal. 90. 11.

unto

unto perfection? the ireful looks of an infinite Majeſty, what Mortal in the Land of the living can tell us to the full, how diſmal, and breaking to the Soul of a Man it is, when it comes as from the Power of Anger, and ariſes from the utmoſt Indignation? Beſides, who knows of all the ways by which the Almighty will inflict his juſt revenges upon the Souls of damned Sinners? When *Paul* was caught up to the third Heaven, he heard words that were unſpeakable; and he that goes down to Hell, ſhall hear groans that are unutterable. Hear, did I ſay? they ſhall feel them, they ſhall feel them burſt from their wounded Spirits as Thunder-claps do from the Clouds. Once I dreamed, that I ſaw two (whom I knew) in Hell, and methought I ſaw a continual dropping from Heaven, as of great drops of fire lighting upon them to their ſore diſtreſs. Oh! words are wanting, thoughts are wanting, imagination and fancy are poor things here: Hell is another kind of place and ſtate than any alive can think; and ſince I am upon this ſubject, I will here treat a little of *Hell*, as the Scriptures will give me leave, and the rather, becauſe I am upon a uſe of Terror. and (z) becauſe Hell is the place of Torment.

1. Hell is ſaid to be beneath, as Heaven is ſaid to be above, becauſe as above ſignifieth the utmoſt (a) joy, triumph, and felicity; ſo beneath is a term moſt fit to deſcribe the place of Hell by, becauſe of the utmoſt Oppoſition that is between theſe two, Hell being the Place of the utmoſt Sorrow, Deſpair and Miſery, there are the Underlings ever trampled under the Feet of God, they are beneath, below, under.

(z) Luke 16. (a) Prov. 15, 24.

2. *Hell*

2. Hell is said to be darkness, and Heaven is said (*b*) to be light; light to shew the pleasureableness and the desirableness of Heaven; and darkness to shew the dolesome and wearisomness of Hell; and how weary, oh! how weary and wearisomly, as I may say, will damned Souls turn themselves from side to side, from place to place in Hell, while swallowed up in the thickest Darkness, and griped with the burning Thoughts of the endlessness of that most unutterable Misery!

3. Men are said to go up to Heaven, but they (*c*) are said to go down to Hell: up, because of exaltation, and because they must abound in Beauty and Glory that go to Heaven: down, because of those sad dejections, that great deformity and vile contempt that sin hath brought them to, that go to Hell.

4. Heaven is called a Hill or Mount, Hell is called (*d*) a *Pit* or *Hole*: *Heaven*, a Mount, the *Mount Zion*, to shew how God has and will exalt them that loved him in the World: *Hell*, a Pit or Hole, to shew how all the Ungodly shall be buried in the yawning Paunch, and Belly of Hell, as in a hollow Cave.

5. Heaven! 'Tis said of Heaven, the *Height of* (*e*) *Heaven*, and of Hell, the *bottomless Pit*. *The height of Heaven*, to shew that the Exaltation of them that do ascend up thither, is both perfect and unsearchable: *And Hell the bottomless Pit*, to shew, that the downfal of them that descend in thither, will never be at an end, down, down, down they go, and nothing but down, down still.

(*b*) Mat. 22. 13. (*c*) Ezek. 32. 17, 18, 19. (*d*) *Heb.* 12. Rev. 14. ch. 9. 2. (*e*) Job 22. 12. Rev. 9. 2. ch. 20. 3.

6. *Hea-*

6. Heaven! It is called *the Paradiſe of God*, (*f*) but Hell *the burning Lake*. A Paradiſe, to ſhew how quiet, harmleſs, ſweet and beautiful Heaven ſhall be to them that poſſeſs it, as the Garden was at the beginning of the Creation. *Hell, the burning Lake*, to alſude to *Sodom*, that ſince its deſtruction is turned into a ſtinking Lake; and to ſhew that as their diſtreſs was unutterable, and to the higheſt Amazement, full of confuſion and horror when that tempeſtuous Storm of Fire and Brimſtone was rained from the Lord out of Heaven upon them; ſo to the utmoſt degree ſhall it be with the Souls that are loſt and caſt into Hell.

7. It is ſaid that there are dwelling-houſes or (*g*) places in the Kingdom of Heaven, and alſo that there are the Cells, or the Chambers of Death in Hell. There are *Manſions*, or dwelling-places in Heaven, to ſhew that every one of them that go thither might have his reward according to his work: and that there is Hell, and the loweſt Hell, and the Chambers of death in Hell, to ſhew, there are places and ſtates in Hell too, for Sinners to be impriſoned (*h*) in according to their faults; hence it is ſaid of ſome, Theſe ſhall receive greater damnation, and of others, That it ſhall be more tolerable for *Sodom* and *Gomorrha* in the Judgment than for them, *&c.*

The loweſt Hell; how many Hells there are above that, (*i*) or more tolerable tormenting places than the moſt exquiſite Torments there, God, and they that are there know beſt, but degrees without doubt there are: and the term [loweſt] ſhews the utmoſt,

(*f*) Rev. 2. 7. ch. 22. 15. (*g*) Joh. 14. 1, 2, 3. Zech. 3. 7. Iſa. 57. 1, 2. Prov. 7. 27. Deut. 32. 22. Pſa. 68. 13. (*h*) Luke 20. 47. (*i*) ch. 10. 12, 14.

and

and most exquisite distress; so the Chambers of death, the second death in Hell, for so I think the Words should be understood, *Her House is the way (k) to Hell, going down to the Chambers of death*: these are the Chambers, that the Chambers in the Temple, or that the dwelling-places in the House in Heaven is opposed to, and this opposition shews, that as there will be degrees of Glory in Heaven, so there will of Torments in Hell; and there is all reason for it, since the Punishment must be inflicted by God, the infinitely just. Why should a poor silly, ignorant Man tho' damned, be punished with the same degree of torment that he that has lived a thousand times worse shall be punished with? It cannot be, Justice will not admit it, Guilt and the Quality of the Transgression will not admit it; yea, the tormenting Fire of Hell it self will not admit it; for if Hell-fire can kindle upon nothing but Sin, and the Sinner for the sake of it, and if Sin be as Oyl to that fire, as the Holy Ghost seems to intimate, saying, *Let it (l) come into his Bowels like Water, and like Oyl into his Bones*; then as the quantity of the Oyl is, so will the fire burn, and so will the flaming Flame ascend, and the smoak of their Torment for ever and ever. Suppose a piece of Timber a little bedaubed with Oyl, and another that hath been soaking in it many a year, which of these two think you, would burn fiercest? and whence would the flaming Flame ascend highest, and make the most roaring noise? Suppose two Vessels filled with Oyl, one containing the quantity of a Pint, the other containing the quantity of a *Hoggshead*, and suppose that in one place they were both set on fire, yet so that they might not intermix

(l) Prov. 7. 27. (m) Psal. 109. 17, 18.

flames

flames; nay, though they did, yet all would conclude that the moſt amazing, roaring flame would be upon the biggeſt Veſſel, and would be the effect of the greateſt quantity of Oyl; ſo it will be with the Wicked in Hell, the loweſt Hell is for the biggeſt Sinners, and theirs will be the greater Damnation, and the more intolerable Torment, though he that has leaſt of this Oyl of Sin in his Bones, and of the kindlings of Hell fire upon him, will find he has Hell enough, and will be weary enough thereof, for ſtill he muſt ſtruggle with flames that are everlaſting; for Sin is ſuch a thing that it can never be burned out of the Soul and Body of a damned Sinner.

But again, having treated thus of Hell, we will now ſpeak a word or two of *Sin*, for that is it upon which Hell-fire ſeizes, and ſo on the Soul by that. *Sin!* it is the *Sting* of Hell, the Sting of Death is Sin; by *Death* in this place, we muſt not underſtand that which is natural, but that which is in Hell, the (*m*) ſecond death, even everlaſting damnation, for natural death the Saints die; yea, and alſo many Sinners without the leaſt touch of a Sting from that; but here is a Death that has a Sting to hurt, to twinge and wound the Sinner with, even then when it has the utmoſt Maſtery of him. And this is the Death that the ſaved are delivered from, not that which is (*n*) *natural*, for that is the end of them, as of others; but the *ſecond* Death, the Death in Hell, for that is the Portion of the Damned, and it is from that that the Saints have a Promiſe of deliverance, (*o*) *He that overcometh ſhall not be hurt of the ſecond*

(*m*) 1 Cor. 15. 56. (*n*) 1 Cor. 15. 55. Eccl. 2: 15, 16.
(*o*) Rev. 2. 11.

Death

Death: And again, *Blessed and Holy is he that hath part in the first Resurrection, on such the second Death hath no* (p)*Power.* It is this death then that hath the Chambers to hold each damned Soul in, and Sin is the twining, winding, biting, poysoning Sting of this Death, or of these Chambers of Hell, for Sinners to be stricken, stung, and pierced with. *The Sting of Death is Sin.* Sin in the general of it is the Sting of Hell, for there would be no such thing as Torment, even there, were it not that *Sin* is there with *Sinners*: for as I have hinted already, the Fire of Hell, the Indignation and Wrath of God can fasten and kindle upon nothing but for, or because of *Sin*; sin then as sin, is the Sting, and the Hell of Hells, of the loweſt and upmoſt Hells. *Sin* I say, in the Nature of it, simply as it is concluded both by God, and the Damned to be a breach of his Holy Law, so it is the *sting* of the second Death, which is the Worm of Hell. But then, as *Sin* is such a *Sting* in it self, so it is heightned, sharpned, and made more keen and sharp by those Circumstances that, as concomitants attend it in every act; for there is not a *Sin* at any time committed by Man, but there is some circumstance or other attends it, that makes it, when charged home by God's Law, bigger and sharper, and more venom and poysonous to the *Soul*, than if it could be committed without them; and this is the *Sting* of the Hornet, the great *Sting*. I sinned without a Cause, to please a base Lust, to gratify the Devil; *here is the Sting*: Again, I preferred *Sin* before Holiness, Death before Life, *Hell* before *Heaven*, the *Devil* before *God*, and Damnation before a Saviour; *here is the Sting*: Again, I preferred moments before everlast-

(p) Chap. 20. 6.

ings,

ings, temporals before eternals, to be racked and always ſlaying, before the Life that is bleſſed and endleſs; *here is the Sting*: Alſo this I did againſt light, againſt Convictions, againſt Conſcience, againſt perſwaſion of Friends, Miniſters, and the godly Lives which I beheld in others; *here is the Sting*: Alſo this I did againſt warnings, forewarnings, yea, though I ſaw others fall before my face by the mighty Hand of God for committing of the ſame; *here is the Sting.*

Sinners, would I could perſwade you to hear me out; A Man cannot commit a Sin, but by the Commiſſion of it, he doth by ſome circumſtance or other, (*q*) ſharpen the Sting of Hell, and that to pierce himſelf through and through, and through with many ſorrows; Alſo the Sting of Hell to ſome will be, that the Damnation of others ſtand upon their ſcore; for that by imitating of them, by being deluded by them, perſwaded by them, drawn in by them, they periſh in Hell for ever, and hence it is, *That theſe principal Sinners muſt dye all theſe deaths in themſelves, that theſe damned ones, that they have drawn into Hell, are alſo to bear in their own Souls for ever.* And this God threatned to the Prince of *Tyrus*, that capital *Sinner*, becauſe by his pride, power, practice and policy, he caſt down others into the Pit, therefore ſaith God to him, *They ſhall bring thee down to the Pit*, (*r*) *and thou ſhalt die the Deaths of them that are ſlain in the midſt of the Seas*: And again, *Thou ſhalt die the Deaths of the Uncircumciſed by the Hand of Strangers, for I have ſpoken it, ſaith the Lord God.* Ah! this will be the Sting of them, of thoſe that are principal, chief, and as I may call them, the Captain and Ring-

(*q*) 1 Tim. 6. 10. (*r*) Ezek. 28. 8, 10.

leading

ading Sinners, Vipers will come out of other Mens
e and flames, and settle upon, seize upon, and for
er abide upon their Consciences, and this will be the
ing of Hell, the great *Sting* of Hell to them.

I will yet add to all this; How will the fairness of
me for Heaven, even the Thoughts of that, *Sting*
em when they come to *Hell*. It will not be so much
eir *fall* into the Pit, as from whence they fell in-
it, that will be to them the buzzing noise and
arpned sting of the great and terrible *Hornet*. How
thou fallen from *Heaven*, *O Lucifer! there is the*
Sting, thou that art exalted up to *Heaven*, shalt
e thrust down to *Hell*, though thou hast made thy
est among the *Stars*, *from thence* will I fetch thee
down; *there is a Sting*. To be pulled, for and
rough love to some vain lust, from the everlasting
ates of Glory, and caused to be swallowed up for
in the Belly of *Hell*, and made to lodge for ever in
he dark, some Chambers of *death*, there is the pier-
ng *Sting*.

But again, as there is the *Sting* of *Hell*, so there
the *Strength* of that *Sting*; for a *Sting*, though ne-
er so sharp, or venom, yet if it wanteth strength
o force it, to the designed Execution, it doth but
ttle hurt. But this *Sting* has strength to cause it to
ierce into the *Soul*; *The Sting of Death is Sin, and*
the Strength of Sin is the Law: here then is the
rength of the *Sting* of *Hell*, it is the Law in the
erfect Penalty of it, *for without the Law, Sin is*
ead: Yea, again he saith, *Where no Law is, there is*
o Transgression: The Law then followeth, in the
xecutive part of it, the *Soul* into *Hell*, and there

(*s*) Isa. 14. 12. Mat. 11. 23. (*t*) Obad. 4. (*u*) 1 Cor. 15. 56. Rom. 7. 8. chap. 4. 15.

strength-

ſtrengthneth *Sin*, that *Sting* in *Hell*, to pierce by it unutterable charging of it on the Conſcience, the *Soul* for ever and ever; nor can the *Soul* juſtly murmur or repine at God or at his Law, for that then the ſharply apprehenſive *Soul* will well diſcern the juſtneſs, righteouſneſs, reaſonableneſs, and goodneſs of the Law, and that nothing is done by the Law unto it, but that which is juſt and equal.

This therefore will put great ſtrength and force into *Sin*, to ſting the *Soul*, and to ſtrike it with the Laſhes of a Scorpion. Add yet to theſe the abiding Life of God, the Judge and God of this Law will never die. When Princes die, the Law may be altered, by the which at preſent Tranſgreſſors are bound in Chains: But oh! here is alſo that which will make this *Sting* ſo ſharp and keen; the God that executes it will never die. *It is a fearful thing to fall into* (w) *the Hands of the living God.*

(w) Heb. 10. 30, 31.

FINIS.